Together

Aid for Parochial Schools?

In Color: **KING JAMES BIBLE**

Report on Chinese Christians

The Midmonth Magazine for Methodist Families June 1961

Amateur Clown—
For the fun of it!
(See page 77)

Precious burden: *Up the steep hill from Wesley Village well trudges a refugee mother with water for her family. Higher up, near her shack home, she will climb steps cut out of dirt, then a narrow, hazardous trail.*

No vacancy: *Only a few of the many refugee families with children like these can live in modern apartments such as those going up in the background. Even there, playground and medical facilities are badly needed today.*

Progress

Favored few: *These refugee children are in class at Methodism's roof-top school. It's not accredited, but it's a school—and with the usual Chinese cleverness they're making good use of it!*

Roof Top Mission: *High above the bright-colored laundry is a Methodist school, chapel, and playground.*

Report From HONG KONG

DESPERATELY POOR, hordes of refugees from Red China huddle hopelessly in hilltop firetrap shacks without water, sewers, or lights. Below, off Hong Kong Island, sampans and overcrowded houseboats mingle with giant ships of international trade in the teeming harbor; beyond that, on a British-controlled strip of Chinese mainland, other thousands live in squalor.

Since 1953, The Methodist Church has reached out to help many of these 1.5 million refugees, first with Wesley Village (see *Wesley Village, Haven at Hong Kong,* May, 1957, page 38), now with two new projects across the bay.

Wesley Village is named for John Wesley, the social-minded English clergyman who in the 1700s launched Methodism. He would approve its sanitary, fireproof units for nearly 600 residents, and the pure water available to others. Newer Asbury Village on Kowloon Peninsula is named for Francis Asbury, Father of American Methodism. This unit gives similar housing for less than $2 a month, U.S. money. Also here is Methodism's Roof Top Mission atop a giant, British-built, 2,500-resident apartment building.

More help is forthcoming as U.S. Methodism focuses on China-in-Dispersion, one of this quadrennium's four Lands of Decision. But already, many of Hong Kong's refugees have felt the warmth of true Christian concern.

"Because I was nervous to my fingertips, my doctor started me on Postum."

"You can imagine how it worried me, when I found it hard to thread a needle! Of course I wasn't sleeping very well, but I hadn't realized how unsteady I'd become. Time to see the doctor, I told myself.

" 'Can't find anything wrong,' the doctor told me, 'unless maybe you've been drinking too much coffee.' It seems some people can't take the caffein in coffee. 'Change to Postum,' the doctor advised. 'It's 100% caffein-free—can't make you nervous or keep you awake!'

"Well—I've been blessing the doctor and Postum ever since! My nerves are much steadier, I sleep much better and I really enjoy drinking Postum. My only regret is I didn't change to Postum sooner!"

Postum is 100% coffee-free.

Another fine product of General Foods

Is thy heart right, as my heart is with thine? Dost thou love and serve God? It is enough. I give thee the right hand of fellowship.
—**John Wesley** (1703-1791)

IT WAS Robert "Believe It or Not" Ripley, we think, who pointed out that if all the Chinese in the world were to start marching single file past a given point, the procession would go on forever—due, of course, to their fantastic birth rate. By 1980, it is estimated, there will be one billion Chinese just in Communist China, which now has around 670 million. (The U.S. has only 178 million!) The fact that additional millions of Chinese now live in other countries hardly causes a ripple in the sea of humanity boiling behind the so-called Bamboo Curtain—yet these estimated 20 million Chinese-in-Dispersion do pose one of Christendom's greatest challenges. For these people are seeking new lives in such places as Taiwan (Formosa), Hong Kong [see pages 2-3], Burma, Thailand, and Indonesia.

While Methodism is concerned over the fate of those on the mainland [see *What Happened to the Chinese Christians?* page 16], the best opportunity for service today is among the refugees, millions of whom have exiled themselves from communist tyranny. So, last year, the Methodist Board of Missions named Chinese-in-Dispersion one of Methodism's four Lands of Decision for the 1960-64 quadrennium.

Throughout the U.S. this month, members of the Woman's Society of Christian Service will discuss the world's refugee problem. Significantly, it recently has touched our own shores—as you'll see by reading *Bienvenidos to the Cernudas From Cuba* [page 64]. Of course, if the spirit of Christ prevailed throughout the world, there would be no occasion for TOGETHER to publish what almost amounts to a refugee issue. Walter Jeltsch, for example, would never have been a German prisoner of war [see *People Called Methodists,* page 24]; and the young men of America wouldn't be faced with decisions concerning impending military service [page 21].

Man's inhumanity to man to the contrary, June is a happy month for most of us—a time of love, marriage, growing families, and the flowering promise of another harvest. Then, also, there's Father's Day—and don't you believe we don't go for that! Maybe it was fatherhood for **Cholm G. Houghton** of Glen Ellyn, Ill., that caused him to recall with growing appreciation his own father in *How I Learned to Love My Dad* [pages 22-23]. He has a son, 12, and a daughter, 7. The latter recently won a bicycle in a guessing contest—after her parents had decided she was entirely too small for one! Of course, it was Dad who helped with the guessing!

Our cover: It is customary for clowns to roam all about a circus. This one, named Paul Pugh, started out on page 77. Look where he ended up!

—YOUR EDITORS

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Now! Lifetime Hospitalization

Pays You $100 Weekly From Very First

NO WAITING PERIODS!

To the one American in four who does not drink, we are proud to offer the Gold Star Total Abstainers' Hospitalization Policy, which will pay you $100 a week from your first day in the hospital, and will continue paying as long as you are there, even for life!

If you do not drink and are carrying ordinary hospitalization insurance, you are of course helping to pay for the accidents and hospital bills of those who do drink. Alcoholism is now our nation's #3 health problem, ranking immediately behind heart disease and cancer! Those who drink have reduced resistance to infection and are naturally sick more often and sick longer than those who do not drink. Why should you help pay for their hospitalization?

Now, for the first time, you can get the newest and most modern type of hospitalization coverage at an unbelievably low rate because the Gold Star Policy is offered only to non-drinkers. With this policy, you receive $100 a week from the first day and as long as you remain in the hospital! This money is paid you in cash to be used for rent, food, hospital or doctor bills—anything you wish. Your policy cannot be cancelled by the company no matter how long you remain in the hospital or how often you are sick. And the present low rate on your policy can never be raised simply because you get old, or have too many claims, but only in the event of a general rate adjustment up or down for all policyholders!

One out of every seven people will spend some time in the hospital this year. Every day over 43,000 people enter the hospital—32,000 of these for the first time!

No one knows whose turn will be next, whether yours or mine. But we do know that a fall on the stairs in your home, or on the sidewalk, or some sudden illness, or operation could put you in the hospital for weeks or months, and could cost thousands of dollars.

Outstanding Leaders Say:

Dr. E. Stanley Jones, internationally renowned evangelist, missionary leader and author. "It is a pleasure for me to recommend the De Moss Gold Star Hospitalization plan for Total Abstainers. An insurance plan such as this which provides special consideration and service to those who do not impair their health by drink is a move in the right direction and long overdue."

Dr. Daniel A. Poling, noted minister and editor, Christian Herald: "The advantages of a hospital plan which is available to non-drinkers only are obvious. The lower rate is made possible because you are not paying the bills for the illnesses and accidents of those who use alcohol."

Dr. Roy L. Smith, well-known author, popular lecturer, preacher and former editor of Christian Advocate: "I am convinced that the time has come for abstainers to reap some of the benefits of their abstinence. This is one of the ways in which it can be done. We have had lower insurance rates for abstaining drivers for a long time, so why not a hospitalization plan for non-drinkers. The Gold Star Plan is sensible and scientific."

How would you pay for a long siege in the hospital with costly doctor bills, and expensive drugs and medicines? Many folks lose their car, savings, even their home, and are sunk hopelessly in debt for the rest of their lives. We surely hope this won't happen to you, but please don't gamble! Remember once the doctor tells you it is *your* turn to enter the hospital, it's too late to buy coverage at any price.

THE GOLD STAR PLAN MAKES IT EASY

With a Gold Star Total Abstainers Hospitalization Policy, you would receive $100 per week (or $14.29 daily) in cash, as long as you remain in the hospital, if your hospital stay is less than one week, you still collect at the rate of $14.29 per day. Even if you are already covered by another policy, the Gold Star Plan will supplement that coverage, and will pay you directly in addition to your present policy.

This wonderful, generous protection costs only $4 a month for each adult, age 19 through 64, or $40 for twelve full months. For each child under 19, the rate is just $3 for a month's protection. And for each adult of age 65 through 100, the premium is only $6 a month.

And, remember, with Gold Star, the NO-LIMIT Hospital Plan, there is no limit on how long you can stay in the hospital, no limit on the number of times you can collect (and the Company can never cancel your policy), and no limit on age!

Note! The Gold Star Plan fits in ideally with the Government Health Plan proposed for folks collecting Social Security! YES, Gold Star was designed to go along perfectly with Blue Cross; with whatsoever other hospitalization you may already carry; with workmen's compensation; or with any new Federal Government Plan. Gold Star pays you *in addition* to any or all of these, to help take care of those hundred and one other "extra" expenses. Of course, any Government Health Bill that may be passed will take up to two years to go into effect and will offer only partial coverage at best. But your Gold Star benefits are paid to you in full, to be used as you see fit!

MONEY-BACK GUARANTEE

We'll *mail* your policy to your home. No salesman will call. In the privacy of your own home, read the policy over. Examine it carefully. Have it checked by your lawyer, your doctor, your Christian friends or some trusted advisor. Make sure it provides *exactly* what we've told you it does. Then, if for any reason whatsoever you are not fully satisfied, just mail your policy back within ten days, and we'll cheerfully refund your entire premium by return mail, with no questions asked. So, you see, you have *everything* to gain and nothing to lose!

The World Mutual Health and Accident Insurance Company

World Mutual has been operating since 1920, and has an unimpeachable record of honesty, service, and integrity. By special arrangement with DeMoss Associates, World Mutual has underwritten this Gold Star Total Abstainers Hospitalization Policy.

This plan offered exclusively by

DE MOSS ASSOCIATES, INC.
VALLEY FORGE, PA.

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for non-drinkers only!

Day, Even for Life

NO AGE LIMIT!

For Proof of Service and Reliability, Read These Letters:

REV. HUGH THOMPSON, 18 Woodette Place, Buffalo, New York—"We do appreciate greatly your service to us during our recent illness. The claim was taken care of so efficiently and quickly that we were able to take care of everything. It is very gratifying to be a member of an insurance company with Christian standards."

MRS. ALICE M. ALLEN, 182 W. 8th Avenue, Columbus, Ohio —"Today I received your check in settlement of my hospital claim. I hope every Total Abstainer will take advantage of this wonderful policy."

MR. RAY BUNGE, 573 Shuman Street, Catawissa, Pennsylvania —"Received your check today, and I can't tell you how much we appreciated it. It certainly is a pleasure to be served by a company like yours. I know now that you mean just what you say in your ad."

MRS. BERTA DIXON, 1006 E. Walnut Street, Hillsboro, Texas —"It is a pleasure to tell you we are very happy with your service, as well as your good policy. You know we never dream of these things happening to us—always to others. Believe me, I will speak very highly of your service and your company to all I meet."

REV. E. J. PETERS, 614 East Haney Avenue, South Bend, Indiana—"I will be 67 soon. Late in August, I thought some Health and Accident Insurance should be ordered. Then I became hospitalized September 6th for about three weeks. It was a welcome indemnity check that came promptly from your good Company!"

Check These Remarkable Features:

- Guaranteed renewable. (Only YOU can cancel)
- Good in any hospital anywhere in the world!
- Pays in addition to any other hospital insurance you may carry.
- All benefits paid directly to you in cash!
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Only Conditions Not Covered:

Following are the only conditions this policy does not cover: Pregnancy, childbirth or miscarriage; any act of war; pre-existing conditions; or hospitalization caused by the use of alcoholic beverages or narcotics. Everything else IS covered!

NO SALESMEN!

ADDITIONAL BENEFITS

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Pays $2,000 cash for loss of one hand, one foot, sight of one eye.

Pays $6,000 cash for loss of both eyes, or both hands, or both feet.

Pays double the above amount (up to $12,000) for specified travel accidents!

Bank reference: Peoples National Bank

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TO ASSURE YOUR PROTECTION

APPLICATION TO 814 0661

World Mutual Health & Accident Ins. Co. of Penna.

My name is _____

Street or RD # _____

City _____ State _____

Date of Birth: Month _____ Day _____ Year _____

My occupation is _____

My beneficiary is _____

I also hereby apply for coverage for the members of my family listed below:

	NAME	DATE OF BIRTH	AGE	RELATIONSHIP	BENEFICIARY
1.					
2.					
3.					
4.					

Have you or any member above listed been disabled by either accident or illness or have you or they had medical advice or treatment or have you or they been advised to have a surgical operation in the last five years? Yes ☐ No ☐

If so, give details stating cause, date, name and address of attending physician and whether fully recovered _____

I hereby certify that neither I nor any member above listed uses alcoholic beverages and I hereby apply to the World Mutual Health and Accident Ins. Co. of Penna. for a policy based on the understanding that the policy applied for does not cover conditions originating prior to the date of insurance, and that the policy is issued solely and entirely in reliance upon the written answers to the foregoing questions.

Date: ..... Signed: X .....

HERE ARE THE LOW GOLD STAR RATES		IF YOU PAY MONTHLY	IF YOU PAY YEARLY
	Each adult age 19-64 pays	$4.	$40.
	Each adult age 65-100 pays	6.	60.
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SAVE TWO (2) MONTHS PREMIUM BY PAYING YEARLY!

I am enclosing the amount specified on the left for each person to be covered, with the understanding that I can return my policy within 10 days if I am not completely satisfied with it, and my entire premium will be promptly refunded.

MAIL THIS APPLICATION WITH YOUR FIRST PREMIUM TO **DE MOSS ASSOCIATES, Inc.** VALLEY FORGE PENNA.

HERE'S ALL YOU DO:

1. Fill out application at right.
2. Enclose in an envelope with your first payment.
3. Mail to DeMoss Associates, Inc. Valley Forge, Pa.

YOU WILL RECEIVE YOUR GOLD STAR POLICY PROMPTLY BY MAIL. NO SALESMAN WILL CALL.

SELECTED BITS FROM YOUR

TOGETHER 740 N. RUSH STREET CHICAGO

Letters

'I Discovered Christ!'

MRS. HOWARD N. PEDDICORD
Mount Airy, Md.

What a thought-provoking and fascinating cover on the April TOGETHER! At first glance, I was unable to distinguish more than a few pieces of stained glass with no particular pattern. Then, while visiting a sick Methodist friend, I saw it from a different angle, and I discovered Christ! After seeing him, it could never be mistaken again for anything else.

Wants Rest of Cover Window

SAMUEL A. STANLEY, JR., *Pastor*
Richmond, Va.

Thank you for a beautiful magazine —especially the April cover. I hope you will find it convenient to show us the entire stained glass window in a future issue.

We won't promise to include more views of that 85-foot window in Mason Methodist Church, Tacoma, Wash., but we do think you'll enjoy the eight-page pictorial we're planning for November. It will show, in full color, fresh ideas in church arrangement and decoration—including stained glass.—EDS.

A 'Thank You' from Cuba

SIGIFREDO SOTO
Antilla, Cuba

It was wonderful for me to know our bishops through their picture in the March issue [*Meet Your Bishops*, page 2]. God bless these great men.

Bishops Show Christian Unity

RICHARD E. ROBY, *Pastor*
Shawnee, Okla.

I imagine I'm only one of thousands who was greatly impressed by the beautiful color picture of the Council of Bishops in your March issue. It's not the splendor of the robes or the magnificent setting of the Chicago Temple that makes this picture inspiring. It is the unique expression of Christian unity on every bishop's face. This truly speaks for Methodism!

Methodist Link With Home

MR. AND MRS. HERMAN MADDY
Knoxville, Iowa

We enjoy every page of each issue of TOGETHER, but never appreciated it more than when we were living in our son's home in Tel Aviv last fall.

Though we went to St. Stevens, Church of Scotland, and the Angelical church in old Jaffa, TOGETHER was our only link with our church back home.

Pageanteers Were His Flock

A. B. CARLTON, *Retired Minister*
Opelika, Ala.

You have rendered The Methodist Church and the Alabama-West Florida Conference a notable service in the April issue of TOGETHER. [See *Holy Week —on an Alabama Hillside*, page 37.]

As pastor of the Moundville Methodist Church from 1954 to 1956, it was my good fortune to serve as narrator of the Easter pageant. I know each person in the pictures personally. Many, many thanks for this pictorial presentation. It is a marvelous portrayal.

A Poetic Mystery Solved

ROBERT J. WALKER, *Pastor*
Gayndah, Australia

In *The Grace of Gratitude* [March, page 13], by Frederick Brown Harris, you quote the words of a poem over the word "Unknown."

These words are the third verse of Hymn 715 in the *Methodist Hymn Book* used in Australia and the United Kingdom.

This hymn was the theme hymn of our third National Youth Convention held in Brisbane, the capital of Queensland, in January, 1960, when 5,000 young people from all over Australia and from New Zealand and the Pacific Islands gathered for eight days of study, devotions, and rallies.

Displeased—Not 'Shocked'

MRS. CHARLES E. WALKER
Memphis, Tenn.

I was pleased to read that I wasn't the only one displeased by your *Bar Mitzvah* article in the February issue [see *Letters*, April, page 8].

However, I wasn't shocked the least bit. It is simply not ours to condone or endorse any other than the Christian religion.

Bar Mitzvah: Good Training

MRS. FRANK WERNER
Denver, Colo.

We were thrilled to read *Bar Mitzvah* [February, page 76].

The reader who was "shocked" has not had the rare privilege that we had of attending a Bar Mitzvah celebration of a friend of our son.

It was very impressive, and the thought that was uppermost in our minds was, "Oh, that our sons, and all Methodist children, had the knowledge and training of their religion that this boy possesses."

Smaller Schools Best?

MRS. KENNETH KLOCKE
Newark, Mo.

How delighted I was to read *Lunchtime at Little Bullskin School* [March, page 64]. Being from the South, I know the independence of mountain people, and I am firmly convinced that pupils from a small school such as this one are better prepared for higher education than those from schools where too much emphasis is put on sports.

Children the Real Victims

ANNA KUTSCHER
Greentown, Ohio

Regarding *How to Treat Your Divorced Friends* [March, page 34]: What the article says is very true. People are rude. But adults should be able to carry the burden. My question is, what of the children?

May God give extra strength to these children of divorce.

Marital Ties Too Weak?

MRS. LOREN GOOD
Merino, Colo.

I just finished reading *How to Treat Your Divorced Friends*, and find it very frustrating.

The author says that divorce can't be painted black or white. If this is so, then she failed the test, yet she pro-

A girl like me, I said, deserves a postage meter!

"I'm useful. I'm busy. I spend hours on the phone every day. I do oodles of odd jobs around here. I'm too bright to waste time sticking stamps, sealing envelopes. And I'm too well paid.

"That's what I told the boss. Okay, he said. So we got a postage meter. Golly! Why didn't I pipe up ages ago?"

When you have a postage meter: You bypass those GI glued stamps. Get rid of stamp sticking and good-bye government stamped envelopes. Keep the stamp box for petty cash.

You always have the right stamp — because *you print it.* Any amount for any kind of mail. Right on the envelope, or on special tape for parcel post. Plus your own small ad, if you want one. You stamp and seal a day's mail in minutes!

How do you buy postage? Go to the nearest postoffice. They set the meter for as much as you want to buy, a little or a lot. Postage in the meter can't be stuck together, swiped, borrowed, burned up, or blown away! Also, it's automatically accounted for! And metered mail takes less time in the postoffice, can often make earlier planes and trains.

You're too small for a meter? Not at all! More than a hundred thousand small mailers use the DM, desk model postage meter. One-third of DM users average less than $1 a day for postage — like the DM for its convenience.

Like to have a demonstration in your office, no obligation? Call the nearest Pitney-Bowes office. Or send coupon for free illustrated booklet.

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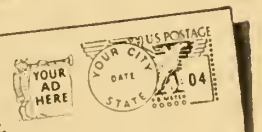

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poses to advise others in etiquette and tact.

And, instead of "finding the right mate," isn't it more important to *be* the right mate? If marriage can be dissolved on grounds such as "incompatibility of temperament," perhaps the General Conference should rewrite the wedding ritual to read "until we disagree," instead of "till death us do part." Then, at least, there wouldn't be any feelings of guilt over broken promises.

Refugee Story: Fair, Factual

L. HUMPHREY WALZ, *Pastor*
Crown Point, Ind.

I wish to congratulate you on the extremely effective cover story in your February issue, *Still No Room in Bethlehem* [page 25]. As one who has devoted many years to the service of both Arab and Jewish refugees, I know that Mrs. Wilson has not only presented readily documented facts, but has presented them without bias.

Author Neglected Some Facts?

EDWARD S. MARKS
Wilmington, Del.

Still No Room in Bethlehem neglects some major points. The article berates Israel for the refugee problem, but neglects completely the fact that the Israelis have repeatedly asked the Arabs to sit down and discuss a settlement of the problem. The Arabs have repeatedly refused.

Second, the article implies that Israel's refusal to integrate the Arabs is behind the lack of settlement, yet makes no mention of the Arab refusal to accept their own people into much roomier land. I think what Dorothy Clarke Wilson neglected to recognize is that the evils of war can be settled only by sincere negotiation.

Sex in Tunis Movies, Too

LESTER E. GRIFFITH, JR.,
Dist. Supt.
Tunis, Tunisia

I was pleased to see *How to Get Better Movies* [February, page 30] in TOGETHER. We evidently are beginning to wake up to man's exploitation of man in one of the most vulnerable areas of his make-up: sex.

In Moslem orthodoxy, the reproduction of the forms which God has created is forbidden. This explains why, in good Moslem art, you don't have the reproduction of human or animal figures as they are experienced in nature.

Yet, the movie houses are making a good business here, and their main stock in trade is the movie based on, shall I say, "raw sex." These movies come from Europe, the U.S., and from the infant Arab movie industry. The magazine stands rival Paris, and that is enough said.

I believe in the dignity of man under God, and that this dignity starts with the dignity of womanhood. What is taking place in the movies cannot possibly be conceived of as fortifying marriage, the family, or the nation. Sexual attraction should be kept in the matrimonial bedroom and not on the screens of family movie houses.

Readers may remember Mr. Griffith as the author of My 40 Days and Nights With the Algerian Rebels [*April, 1959, page 12*].—EDS.

Quality Still Beats Quantity

WALLACE E. EMMONS, *Editor*
The Enterprise-Chronicle
Burlingame, Kans.

Regarding *Should Church-Related Colleges Accept Federal Support?* [April, page 34], Dr. Hurst Anderson states that Russia is outstripping us in the production of trained scientists and engineers, and quotes figures to prove it. But Dr. Anderson doesn't attempt to evaluate the quality of those scientists.

There is something to say for quality in education, if it teaches self-reliance and concern for one's fellow men. The Soviet system hasn't produced any Edisons, Lincolns, or Einsteins. It has produced capable but ruthless despots, which it sorely needs to quell rebellions in Hungary, China, Laos, and East Germany.

She Sewed for Five Points

EDMUND TOBEY
Norwich, N.Y.

I thought you might be interested to know my pleasure at seeing *Mr. Lincoln at Five Points Mission* [February, page 2]. My great-grandmother, who lived to be 95, was known as "Temperance Tobey," and, for as long as I can remember, sewed for the Five Points Mission. I remember that the neighbors brought garments to be repaired, and it was quite an event the day "the box" was shipped.

"Nobody's ever satisfied! If I use a lot of water, Dad complains about the water bill!"

Bad Reading for Children?

MRS. DONALD YANKEY
Denison, Iowa

In each of the last two issues there have been articles which I feel are definitely not good reading for the sensitive, developing minds of our younger children. These are *Reform in the Slaughterhouse* [January, page 45] and *Tennessee vs. Wash Jones* [February, page 18].

I realize they present vital issues which every adult should be concerned about, but I also think they should appear only in literature intended strictly for adult consumption. I hope TOGETHER will edit all future issues with our children in mind.

'In Defense of Sally Wesley'

MRS. A. D. TILLEY
Corpus Christi, Tex.

Mrs. W.H.C. [*Letters*, April, page 10] wonders if God isn't looking upon us in sheer disgust because Methodists "still go about their little business of exchanging recipes" in a chaotic world [see this month's *Feeding Fifty*, page 76].

Why should he? Didn't God so create man that he must have food even in the midst of conflagration? It is still the work of women to feed their men and children, and it is a task worthy of being done with care—in war or peace, in home or church. Surely, service in any area of life is not too trivial for this magazine.

Adoption a Blessing for Many

MRS. RUEBEN COMPTON
Medford, Oreg.

No Grandparents? Adopt Them! in your January issue [*Letters*, page 7] is good advice. I know two adopted children who had no grandparents and adopted a "Gramma and Grampa." It was a blessing for both of them.

My own seven-year-old son is adopted, and we thank God for him.

'A Gem' You Can Buy for 3¢

EDWARD SMITH, *Pastor*
Hinckley, Ohio

Louis Cassels' *Are You a Tip-Giver, Dues-Payer, or Tither?* [March, page 26] is an excellent job—a terse and pointed gem presenting the Christian approach to stewardship. With Every-Member-Canvass time looming on the

Together / NEWSLETTER

BISHOPS REAFFIRM SCHOOL-AID STAND. The Methodist Council of Bishops has reaffirmed its opposition to federal aid for either private or parochial schools. In a strongly worded statement, the Council deplored efforts to pressure Congress into including such aid in pending legislation because it: (1) has been declared unconstitutional by the U.S. Supreme Court, (2) violates the spirit and meaning of separation of Church and State, (3) is a tactical attack on the public-school system, (4) falsely brands as discrimination the granting of tax funds solely for public-school education, (5) lacks, with one exception, the support of major religious bodies, and (6) would divert funds now needed for the support of public schools. "The parochial school is an arm of the church," the bishops said. "The advancement of the church is the reason for its existence. The use of public funds for this purpose is a furtherance of sectarian ends." The bishops cited the Episcopal Address to the 1960 General Conference which warned against "unabated efforts to break the wall of separation between Church and State by the diversion of tax funds for sectarian schools," and also a General Conference resolution which expressed unalterable opposition to such aid. The Council urged ministers, lay leaders, and church agencies to acquaint their constituents with the Methodist position. [Also see No Aid to Parochial Schools, page 13.]

SOME MISSIONARIES LEAVE LAOS. The Christian and Missionary Alliance, a Protestant group serving 10,000 Christians in Laos, reports three of its missionaries were forced to flee northern Laos during fighting between government and communist forces. Roman Catholic officials report their situation is "not at all reassuring" in the tiny Southeast Asian kingdom. [For news of Methodist missionaries in Angola, see page 70.]

BEGINS INTENSIVE STUDY. The Methodist Board of Christian Social Concerns' Division of Temperance and General Welfare has begun a comprehensive research project to help it determine policies and programs in fields of social problems ranging from juvenile delinquency to traffic safety.

(More church news on page 68)

"My American Bible Check Always Comes on Time"

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At Ocean Grove, N.J., Methodists join in a hymn.

We Methodists Love to Sing

WHETHER it's just a family songfest around the living-room piano or a whole auditorium full of voices blending in rich harmony, we Methodists do love to sing!

The picture above shows more than 5,000 joining in a hymn at a famous Methodist summer retreat. The huge auditorium there has its rafters raised in this manner every summer night, from June to September!

The rich musical heritage which we Protestants cherish is sprinkled with great names—including Charles Wesley, younger brother of John, founder of Methodism. One of the most talented and productive musicians of all time, he wrote more than 6,500 hymns.

Now, in his honor, TOGETHER invites your participation in creating a new hymn—words now, music later. Its theme, chosen at the request of the General Committee on Family Life of The Methodist Church, is *Christian Family Life*. Lyrics may reflect any of the many ways families worship, work, and live together as Christians. They should mirror the modern family; how its members react to one another, to their church, to their community, to the world, and to their faith.

You have until September 1 to submit the words—three stanzas written to the meter of any hymn in *The Methodist Hymnal*. Common meter is suggested (see C.M. list on *Hymnal* page 682 and such examples as *All Hail the Power*, No. 164, and *Joy to the World!* No. 89). Be sure to designate on your entry which meter you have chosen to follow.

The winning words will be published in TOGETHER for February, 1962. Then you will be invited to set them to music and will have until May 15, 1962, to submit your entry. The winning hymn will be premiered at the Methodist National Conference on Family Life in the fall of 1962.

Awards in each category—words and music—will be $100 for first place, $50 for second place, and five honorable mentions.

A brochure describing all rules and deadlines may be obtained upon request by writing to the address below. But for now, remember: the deadline for words is September 1. That's not far away, so better start your thinking—and your writing!

Send your entries to:

MUSIC EDITOR, **Together**
740 North Rush St., Chicago 11, Illinois

horizon, I'm wondering if reprints of this article are available.

Yes. Write Warren P. Clark at 201 Eighth Ave., South, Nashville 3, Tenn., for extra copies at 3¢ each.—EDS.

A Fund-Raiser Fumes

BETTY LUGINBILL
Hyattsville, Md.

Why didn't Mr. Cassels take notice in his article of the fund-raising events held in churches? In many church bulletins, notices of bazaars, bake sales, fashion shows, talent shows, and spaghetti dinners are followed by the note, "Persons will be at each door to sell you tickets as you leave the sanctuary."

Methodist Giving Is 'Shocking'

R. C. HEINMILLER
Dearborn, Mich.

Bravo! for daring to print *Are You a Tip-Giver, Dues-Payer, or Tither?* with its shocking statistics on Methodist giving. This is the first time I've seen it right out in the open instead of hidden in the back pages.

As a layman, I've been presenting figures like this to our official board for six or seven years without any noticeable effect. Our church is one of the largest Methodist churches in the state, but the average member gives only $37.

Has Church Too Much 'Give'?

MRS. EVA LARMORE
Princess Anne, Md.

Regarding Mr. Cassels' article: It is not very pleasant to constantly be urged to give, give, give, when one has honestly sacrificed all along to give even the "tip" which the author ridicules. Is it any wonder that the tip-givers or the dues-payers are infrequent attendants? Are we going to continue to let God's house price itself out of business?

Natchez to California . . .

C. M. GOETHE
Sacramento, Calif.

Thank you, oh so much, for the wonderfully impressive and charmingly illustrated article *Along the Natchez Trace* in the February TOGETHER [page 37].

My late wife's family came from Virginia and the Carolinas. They bore their share of creating Kentucky and Tennessee. Then another generation moved down the Natchez Trace and carved out their cotton plantation from the lower Mississippi magnolia swamps. The next generation pioneered in northern Louisiana. The family plantation was on Dorchet *(continued on page 72)*

A guest editorial by Bishop Gerald H. Kennedy of Los Angeles, immediate past president of the Council of Bishops of The Methodist Church.

NO Government Aid to Parochial Schools!

IF THERE is one thing sure about human beings, it is that a constant, unrelenting pressure usually will wear them down. They can stand the big crisis and the decisive battle, but the long campaign finds many a sunshine soldier quietly stealing away. We just get tired and we lose sight of the main issues. By the whittling away of a little here and a little there, we wake up some morning and find we have lost the campaign.

I do not know any better example of this than Roman Catholic pressure against the doctrine of the separation of Church and State. The big attack now is an all-out bid for government aid to parochial schools. Who wants to be hardhearted toward children? Who would deny any American youngster a free ride to school, or a free lunch there? It is almost an inevitable step that we next should ask: Who would deny our children the good buildings and all the other facilities that go to make up a first-rate educational plant?

The spirit of this age is a corrosive influence which further weakens our resistance. We are nothing if not tolerant. We must not be called bigots at any cost, and apparently only those who are in the Protestant majority can be bigoted. We sit by helplessly and watch senators and editors who know the power of an organized church minority pry another stone out of the wall in the name of good will to all and offense to none. If we lose this separation doctrine from our American creed, it will not be the first time that a faith was destroyed by nice people shrinking from controversy.

Take a long look and see how this attack has progressed. I remember politicians saying to me that they would go for free bus transportation for parochial-school students, but nothing more. That would be the end. I listened and tried to believe the legislators who said lunches would be provided—nothing more. Now we hear the same brethren saying that of course they would never vote for outright financial grants to parochial schools, but what is wrong with loans?

I am not more perceptive than the next man, but it seems crystal clear to me that there is no end to this invasion. Unless an aroused electorate stands up and says that this progression has gone as far as it ever is to go, we are going to have our American life dominated by an ecclesiastical institution, as has happened in many another country.

Well, what is wrong with government loans? If the United States government would lend me money in the Los Angeles Area of The Methodist Church, we could build 100 needed churches in the next 5 years. But let us stop the double talk and frankly admit that loans to any institutions are aids and support. If perchance a parochial school could not pay back the loan, what would happen then? Would the government foreclose? Please do not make me laugh. When the government starts lending money to schools, it is subsidizing them. And because I am a taxpayer who has to subsidize the government, this means something personal to me and I register a protest.

Let us look at three propositions. The first one is: *The public-school system is basic to American democracy.*

Hardly anyone will disagree openly with that affirmation. Most of us came up through the public schools and most of us, by choice, send our children to public schools. The Methodist Church grew up in America with the public-school system. We are committed to it.

Our diversified society has been called "a nation of nations." There are no stratified segments or divisions that remain forever the same. Other things may change, but at any one time there are still the rich and the poor, the black and the white, the north and the south, the Protestant and the Catholic. Because we are a fluid society, we have been both unified and different. One of the main things which has kept us together under great strain has been a common educational background. We have not allocated our children to schools according to their social status, their race, or their religion.

I STILL remember my grade school and high-school experiences as examples of real democracy. Some of my friends were Catholics, some were rich, some were poor like me. I know all the arguments for private schools and agree that they have some cultural advantages not provided by public schools. But for the understanding of America and for the preparation of adults who are to regard all men as of ultimate worth, give me the public-school system of the United States. Indeed, I do not believe we can maintain our way of life without it.

In these past years, when many denominations were rent with theological controversy, The Methodist Church had relatively little trouble. And the reason was that all our preachers read the same books, considered the same doctrines, and followed similar paths of preparation. In the Army, in the office, in the service club, or in the community, common experiences bring people of differing temperaments and abilities together as citizens united.

It is unthinkable that our federal government should encourage, through financial support, the splintering of this unity. Are we deliberately going to promote sectarian schools? Shall we use tax money to help one church propagate its teaching over all others? For the Lutherans, the Seventh-day Adventists, the Episcopalians, and the Jews are not asking for this breach of principle. The duty of American society is to provide the best education possible for all children, not to provide sec-

tarian teaching or promote the tenets of any religious body.

My second proposition:

Americans have the right to provide parochial schools.

That was decided by a Supreme Court decision in 1925, but it should not have been necessary to take such an issue to the Court. It would seem to me that our whole heritage and spirit make it clear that parents have a right to educate their children in other than public schools, provided the standards are satisfactory.

We must give the Roman Catholic the right to teach his children the following:

In the same way, non-Catholic methods of worshiping God must be branded counterfeit. Each in its own way more or less imitates the true religion, yet lacks the true value of that genuine Faith in Christ. Therefore, we cannot practice them without dire penalty. [From *Living Our Faith,* Book Three in *The Catholic High School Religion Series.*]

But I hasten to add that if I am asked to help support this teaching by government subsidy or loan, there is going to be at least one mighty big objection from this taxpayer.

If the Methodists want to set up their own parochial schools and teach a special course on John Wesley and the Evangelical Revival, I cannot see that their neighbors should object—provided the Methodists pay for this privilege themselves. No doubt the Lutherans have something special to say about Martin Luther and the Reformation, and the Jews teach courses on the laws and the spirit of Judaism. This is all to the good, for every religious heritage enriches us all. But at least one of our religious communities is making a constant effort to pressure all of us into helping its schools financially.

There is only a short step from the securing of government support for church-sponsored elementary education to the kind of church interference in the process of government which was evident in Puerto Rico during the last election.

—DR. OSWALD HOFFMAN

The Lutheran Church—Missouri Synod

Let us all recognize that the teaching of religion is of first importance. The public schools do not do this adequately and probably cannot and ought not be expected to shoulder the responsibility—even though there are some commonly accepted religious convictions held by all faiths which could be taught if the churches would agree to them. So, as churchmen, we must find other ways to teach our children. We may take over the whole process in a school of our own, if we choose, though I never could see how Catholic geometry would differ from Episcopalian geometry. We may seek a released-time solution, or we may put the responsibility on parents, Sunday schools, and weekday church programs of religious education. But let us have no question about who pays for religious and sectarian teaching of our children.*

Is this a perfect solution for the teaching of religion? Of course not! But it is a demand put upon us by our American witness for freedom and unity. More than that, it seems to have worked. No church seems to have any difficulty in propagating itself, according to the statistics. No church is doing as good a job in teaching its youth as it wants to do. But if its members take the responsibility seriously, there is nothing to prevent them from doing much more adequately what we all confess is of ultimate significance.

My last proposition:

There is a limit to government responsibility.

There is an organized and vocal minority which believes that we passed that limit long ago. Yet, rightly or wrongly, the majority of Americans are not going back to a time when every man was expected to provide his own social security and employment insurance. We are still faced, however, with the decision of how far this thing is going, or if there is any limit.

The government, in my judgment, ought to be responsible for a certain minimum standard of life for all its people. No man should starve and no child should be denied a decent environment and an education. Society has a responsibility to prevent the denial of free speech by pressure from either the right or the left. Within the limits of the common good, each man has a right to follow his own pursuit of happiness without being persecuted.

But the government has no responsibility to provide a family with caviar because they happen to like it, or provide a classroom for the teaching of a special theory about the Virgin Mary because parents request it. There is no legitimate reason for furnishing a public-address system at the taxpayer's expense to a man who wants to speak his mind.

We have been debating for some time how many of the so-called frills of education should be provided. Arguing at the most basic level, hardly anyone doubts that solid, essential education is necessary for our survival. But the religious school is teaching many things which seem essential to true believers but are only frills to the man of another faith. We need not debate who is right or who is wrong in a situation of this kind, for one man's frill is another man's essential. But the particular beliefs of any church are not matters to be promoted or supported by people who do not favor them.

The argument that parochial schools exist to provide a general education and that religion is only a small addition to the curriculum is nonsense. They exist to teach religion; if this were not so, Roman Catholic parents would not be ordered by Canon 1374 to send their children to Catholic schools. The cry for separate but equal facilities does not sound well coming from a religious institution. Nor does the cry of "double taxation." If the state provides education for all children with no discrimination as to race, creed, or color, it has fulfilled its obligations.

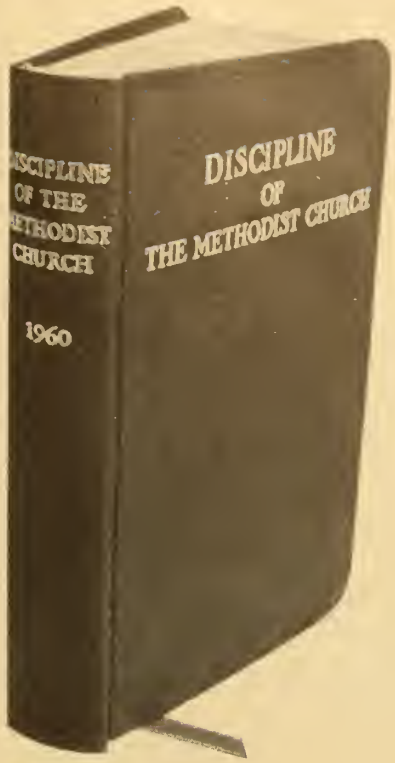
Those who want dogmas of a minority added to the curriculum must accept the obligations involved. For the federal government to be asked to enter this field would have been unthinkable a generation ago. It simply shows how far we have drifted and how near we are to destroying the fundamental principles of the U.S. Constitution.

* *For a discussion of Released Time, see Powwow* 'Released Time' for Religious Instruction? *September, 1960, page 20.*—Eds.

The Official Position of

The Methodist Church on

Religion and the Public Schools



The position of The Methodist Church on diverting tax funds for the support of private schools was reaffirmed by the 1960 General Conference, with this resolution [Discipline, *Paragraph 2028*]:

THE Methodist Church is committed to the public school as the most effective means of providing common education for all our children. We hold that it is an institution essential to the preservation and development of our true democracy.

But our public schools are hard pressed. Public tax funds, in increasing sums, are diverted to sectarian schools. Opponents of the public schools call the schools "godless" while at the same time legal restrictions are placed upon the recognition of religion in the schools. *It is time for the friends of the public schools to be alert to this situation and to be active in their support.* [Our italics—Eds.]

We desire to co-operate with educational leaders in achieving the highest functioning of the American public-school system in terms of the intellectual and moral development of the pupils and the enrichment of the national life. We therefore call upon our people:

(1) to acquaint themselves with the program and problems of the public school and to do all they can to encourage and strengthen the work of teachers and administrators, and

(2) to present to our ablest youth the spiritual and public-service opportunities of public-school teaching as a vocation.

We are unalterably opposed to the diversion of tax funds to the support of private and sectarian schools. In a short time this scattering process can destroy our American public-school system and weaken the foundations of national unity.

We believe that religion has a rightful place in the public-school program, and that it is possible for public-school teachers, without violating the traditional American principle of separation of Church and State, to teach moral principles and spiritual values. We hold that it is possible, within this same principle of separation of Church and State, to integrate religious instruction with the regular curriculum—for example, teaching religious classics in courses in literature, and in social studies showing the influence of religion upon our society. Such teaching would afford a background for further and more specific instruction on the part of home and church.

The home and church must carry the chief responsibility for nurturing vital faith which motivates life, but the home and church must have the support of our public schools. Our society must discover the techniques within the principle of separation of Church and State by which that support can be achieved.

CORNERSTONE OF THE WALL BETWEEN CHURCH AND STATE

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press; or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

—First Amendment, U.S. Constitution

What Happened to the CHINESE

By TRACEY K. JONES, JR.
Executive Secretary, Board of Missions of The Methodist Church

ONE OF the surest ways to invite controversy is to write or say something about China. Disagreement is automatic if the discussion swings to recognition or nonrecognition by the United States or the United Nations of mainland China's communist government. It is one of the world's liveliest and most emotionally supercharged issues.* More difficult to understand is why so often there is a similar reaction about the status of Chinese Christians who are also caught up in powerful political forces that unsettle us all.

Napoleon once said of China, "She is a sleeping giant. When she wakes, she will shake the world. Let her sleep." Today, China is awakening. The tragedy for us as Christians, and the danger to us as citizens of the world in the Atomic Age, is that she has done so under communism.

Let us not underestimate the magnitude and power of the new forces released in China. The Western image of China frequently has centered on war lords, anarchy, disunity, and civil strife. The Chinese have an entirely different picture of themselves. The characters they use to write the name of their country mean "the Middle Kingdom." Centuries ago China was, indeed, a leading world power—even to having "satellite" nations. And the historic hallmark of a strong ruling dynasty was its ability to have complete control of the people.

Today, for the first time in modern history, China again is ruled by a strong central government—one that is authoritarian, determined, even ruthless. But no matter what we think of such tactics, we must concede that mainland China—in just 12 years—has become a force that threatens to dominate the world in years ahead. Her current population of 670 million is increasing by many millions every year and is expected to reach 1 billion by 1980. Already mainland China has more people than are found in North America, South America, and Africa.

Moreover, we must face the bitter possibility that the Chinese communist government will remain in power indefinitely. It may change from within and become less brutal and aggressive, but indications of radical change are not to be found. A leading American diplomat, an expert on China, told me four years ago that, "Never in Chinese history has the central government had such complete control over the people." There have been occasional rumors of discontent in China since that

* *See Powwow* Should the United Nations Admit Red China? *March, 1957, page 24.*—EDS.

hristians?

Where are they now, these earnest men and women at Moore Memorial Methodist Church in Shanghai where the China Central Conference met in 1941? Ancient China, a land battered by the gales of time, hides the answer. The victim of successive upheavals which began with invasion by Japan in 1931, China twice threw in its lot with America in world wars. But peace did not follow World War II. In 1949, communist forces drove Chiang Kai-shek's Nationalist government to Taiwan Island (Formosa). Those who fled this terror have scattered throughout Southeast Asia and are a part of the more than 20 million Chinese-in-Dispersion whom the church must reach.

time, but I doubt that any would cause him to change his statement.

Facing up to this fact calls for agonizing reappraisals for us as Christians, and particularly for us as Methodists. Mainland China once was Methodism's largest mission field. When the communist armies swept into power in 1949, there were 100,000 Methodist church members, 500 Chinese Methodist pastors, and 350 missionaries in 10 provinces, each of which was organized into an annual conference. All told, there probably were 4 million Chinese Christians, 1 million of them Protestants of various denominations and 3 million Roman Catholics.

At first, the missionaries (with a few exceptions) were not molested. Then the Korean conflict broke out, and with it came a deluge of anti-American propaganda. Missionaries were forced to leave. Since that time, we have had no official communication with Chinese Christians on the mainland. On both sides, unfortunately, there has been some suspicion and some bitterness in recent years.

Yet we have had a surprisingly steady flow of information concerning Christian work in Red China, some of it from a Christian magazine called *Tien Feng* published there and the rest mainly from Australian, Japanese, Indian, and German Christians who have visited China. What we have learned is both encouraging and discouraging.

Christians have not escaped the harsh realities of life under a godless, totalitarian regime. Their world has been one of tension and long, sometimes unrewarding, work. A few Christian leaders have died or been liquidated. More have spent time in prison, one being Methodist Bishop W. Y. Chen, and all have felt harassment and discrimination.

One pastor in Shanghai, when he registered at the local police station, put as his occupation: "A Christian pastor." The official who reviewed it promptly scratched out those words and wrote, "A dealer in superstition."

Many have not been able to stand the pressure of official and unofficial discrimination. Protestant membership has dropped by about a third from the precommunist total of over 1 million. Church services do not attract the crowds they once did, for everyone has to work long hours and there is little time or energy left for other activities. The 10 Methodist annual conferences have not met regularly; only two have met at all, and they only twice.

In the latter part of 1958, the Chinese government cracked down on many Protestant churches. Many of those in the larger cities were closed, leaving only a few to serve all denominations. Vacated properties were taken over by the government, and unemployed ministers were assigned to communes to do common labor. Here is a portion of one such governmental reorganization order:

Bishop Chen, his health broken in prison, remains in China, but is no longer active in church work.

As recently as 1957, the Communists tolerated Christmas celebrations in China. Here young carolers bring greetings to Peking's YMCA.

"All former governing committees and boards shall be abolished; there shall be no preaching of the last days or the vanity of the world—instead we will emphasize dignity of labor which is the dividing line between right and wrong; belief and unbelief shall not be made an issue of marriage; the Salvation Army shall give up their uniforms; the Seventh-day Adventists shall abolish morning prayers; the YMCA secretaries shall be assigned to productive labor."

Yet despite such drastic measures to curtail the work of the Church, and through all the political and economic convulsions, church membership has been growing again in recent years. It is now estimated that there are some 750,000 Protestant Christians in China. At the precommunist ratio, this would mean approximately 75,000 are Methodists. And remember there is no advantage to being a Christian in China today. If, in the past, there were "rice Christians" those who professed faith only to receive food and other material benefits—there are none today!

One cannot but be impressed by the courage of some Christian leaders. Two years ago, Bishop K. H. Ting published an article called *Christian Theism*. Though sympathetic to the government's "great leap forward" and critical of the United States, it refuted the communist charge that religion is an opiate of the people. In fact, Bishop Ting charged that atheism is the true opiate, for it drugs the conscience so a man can continue in sin without recognizing it.

Although there have been such courageous statements, it also is true that some Chinese Christians appear at times to have compromised Christian principles. There are those who have supported the communist government uncritically. Yet it is hardly fair for us, living in a free America, to judge them when we ourselves are not in their situation. We do know that the problems they face are perplexing and difficult ones.

One might describe the Chinese Christians' situation as being like riding on a train, pulled by an engine which is the communist government over tracks which are the Marxist dialectics of history. In this train are many cars, one being the Protestant churches. The Protestant Christian riders have no freedom to discuss whether it is good to be in this train, or on these tracks, or to be pulled by this engine. Their only choice is how to be a follower and witness for Christ among the other riders.

One minister who remained may have been speaking for many of his fellow pastors when he told a visitor:

"You can call us naïve, you can call us supporters of the government, but you must not say we have been disloyal to our Lord Jesus Christ."

It takes courage just to admit being a Christian in Communist China. That in itself is a witness!

The situation that Christians face in Communist China is a reminder that Christians must live by faith and by the power of the Holy Spirit. The schools and hospitals built by Christians now are controlled by the government (yet more than 100 students are enrolled in the theological school in Nanking). Church buildings that are still available for church use sometimes must be thrown open for mandatory government indoctrination classes. Yet throughout the mainland are faithful men and women, bearing shining witness to the creative and redemptive power of Christian belief.

The world community of Chinese Christians extends far beyond Red China's "bamboo curtain," however. Well over 20 million Chinese people do not live on the soil their ancestors trod. This is the community we call Chinese-in-Dispersion, which was earmarked by the Methodist Board of Missions in 1960 for special missionary emphasis as one of the Lands of Decision. Methodist commitment to these Chinese people, many of them refugees from the mainland, is more widespread than that of any other Protestant church.

Just 90 miles off the China coast is the island of Formosa, which the Chinese call Taiwan. Historically, it has been a part of China. Since 1949, however, it has been the symbol of a free China.

President Chiang Kai-shek, who heads the exiled Republic of China government on the island, is a sincere, committed Christian, as is his wife. His Nationalist government has made considerable economic progress since leaving the mainland in 1949. Substantial American aid has helped raise the standard of living.

About 10 million Chinese now are living on Taiwan, some 8 million of whom are Taiwanese—racially Chinese, but having attitudes, history,

and aspirations which vary from those of the mainlanders who have arrived since World War II. Relationships between the two groups have, at times, been strained.

One reason is that the locally born Taiwanese have not been able to forget 1947, when a Nationalist governor liquidated several thousand outstanding Taiwanese political and business leaders. The politican responsible for this outrage later was tried and executed by the Nationalist government, but the memory of the killings remains. Taiwan's chief internal problem is that of bringing the two groups of Chinese into closer harmony.

Until 1950, Presbyterians were the only Protestant missionaries at work on the island. That's why today Presbyterians are the largest single church group on Taiwan, with approximately 70,000 members in some 700 churches.

When the mainland fell to communist forces and refugees flocked to the island, many other denominations began work there, concentrating almost entirely on the community of exiled former mainlanders. The Methodist Church was one of these groups. The late Bishop Ralph A. Ward, who had directed Methodist work on the mainland, was determined that The Methodist Church not forfeit its responsibility among the Chinese and that it had a responsibility to continue serving Methodists who had moved to Taiwan. That it has done, and today there are some 3,000 Methodist members on the island—almost all of them former mainlanders.

The task of serving these people has not been easy. At the beginning, no Chinese Methodist ministers were available. Almost to a man, the 500 who had served on the mainland felt it their responsibility to remain with their people in Communist China. As one of them said to me, "When the wolf comes, the shepherd must not leave the sheep."

They were right, of course, in choosing to stay with their flocks,

The late Bishop Ralph A. Ward, who devoted most of his life to the Chinese people and their welfare, here was speaking at a chapel service at Taiwan's Soochow University.

Across the channel on Taiwan (Formosa), Methodism continues to flourish. President and Madame Chiang Kai-shek, both Methodists, worship regularly in this church.

In Sarawak, far to the south beyond the reach of Red China, a missionary-minister carries on from this jungle parsonage.

but that made difficult the task of providing Chinese leadership for Taiwan's Methodist churches. For this reason, Chinese laymen and missionaries have assumed the responsibilities of preaching and pastoral care. Three large churches have developed in Taipeh, Taichung, and Tainan, and smaller branch churches now are open. Some of the ablest laymen are leaders in Soochow University and Tunghai University, two Christian institutions.

There is little chance that Taiwan will be overrun by communist military power. The U.S. is too deeply committed to permit this. More pressing and immediate a problem is bringing islanders and mainlanders into closer harmony. The government has made good progress, but much more can be done.

It is at this point that Christians can make a vital contribution. Already there are close and growing ties between Methodist and Presbyterian churches which represent Taiwan's two Chinese communities. It is hoped that these relationships will grow to the point where there can be real interchange and co-operation. Even now, all young Methodists preparing for the ministry are being trained in Presbyterian seminaries.

Taiwan is no utopia, but certainly it cannot be put into the same category as Communist China. For it is the symbol of another China—one without communes, forced expropriation, harassment of churches, and suppression of any opposition. Methodists are a small part of the total Protestant community, but they are growing numerically and in importance. Contributing to a deeper unity among the people of Taiwan may prove to be Methodism's most important role.

Other groups of Chinese are found throughout Southeast Asia. Perhaps the most spectacular example is the British crown colony of Hong Hong.* Right on the coast of mainland China, incapable of being defended should it be invaded by the Communists, it is a booming center of international trade—and a collecting point for mainland refugees who constitute about a half of the city's 3 million inhabitants.

In Hong Kong one sees amazing wealth and wretched poverty side by side. Most of the refugees live in small shacks scattered through the hills.

Every morning, long before daybreak, hundreds of refugee children are in the streets to gather insects near street lights. Later they sell their catch for a few pennies at the local market.

In this sea of human suffering, many denominations are active. The city has over 300 Protestant churches with a total membership of well over 120,000. The number of churches grows about 10 per cent yearly. There are 5 thriving Methodist churches and 3 Methodist villages, each of which provides housing for 500 refugees.

* *See* Progress Report From Hong Kong, *page 2; also* Hong Kong: Peephole in the Bamboo Curtain, *May, 1957, page 34.*—Eds.

Chinese Christian communities perhaps even more critical are found deeper in Southeast Asia. Burma, for example, has a Chinese population of 200,000. In Malaya, with 3.5 million Chinese, 90 per cent of the 54,000 students who enter Methodist schools every morning are Chinese. Indonesia has another 2.5 million Chinese, many of them Methodists. Sarawak, a British possession on the northwest corner of Borneo, has a considerable number of Chinese Methodists who came from the city of Sibu which Methodist missionaries established 60 years ago.* And in Singapore are 20 Methodist churches that are predominantly Chinese.

Chinese migration to Southeast Asia took place largely before 1940, yet the Chinese form about 6 per cent (13 million people) of the whole area's population. More significant, they control a considerable part of the economic life in each of these small countries, particularly retail trade. Many who have continued to claim Chinese citizenship have found their positions precarious as nationalistic pressures have forced them to choose between their loyalty to China and the countries in which they now live.

Politically, economically, and culturally, the Chinese-in-Dispersion will make their impact on the awakening nations of Asia. The Christian church will be with them at every step of the way.

Mainland China? No one can predict with any certainty the course of Christianity in a communist society. But the words of Robert Morrison, first Protestant missionary to China, still ring through the years. Landing on the mainland in 1808, he was asked, in scorn, "How do you ever expect to break into China?"

"I do not expect to," he replied, "but I believe God will!"

That is the inevitable fact upon which we must plan, work, and pray if Christianity is to spread.

* *See* Sarawak—Once Head-Hunter Land, *January, 1960, page 37.*—Eds.

This Singapore sanctuary is a converted residence, but members are raising funds for a new church.

How now, young graduate:

Is It Military Service?

By JAMES V. CLAYPOOL,
Methodist Minister and Vice-Chairman, General Commission on Chaplains and Armed Forces Personnel

IF YOU'RE one of the approximately 800,000 young men who will be graduating from high school this year, there's a 70 per cent chance you'll spend some time in the armed forces during the next eight years.

Here are questions about military service—and their answers.

Q: How may I handle my military obligation—do I have any choices?

A: Unless you're one of the minority permanently exempted from military service, you have three alternatives: wait to be drafted, volunteer for induction, or enlist. If you just wait, you'll probably be drafted into the Army for a two-year term when you're 22 or 23. Selective Service hasn't been calling up fathers, however, and teachers, scientists, students, and farmers may be deferred on the basis that they are contributing to the national welfare.

Q: What's the difference between volunteering for induction and enlisting?

A: Volunteering for induction puts you in the Army for two years, but at a time you choose. Enlistment is for a minimum of three years in the Army, or four in the Navy, Marines, and Air Force. Enlistees often may choose their type of training.

Q: Wouldn't it be easier to join a Reserve unit?

A: Reserve units require only six months of active duty—but Reserve commitments are quite long. Sometimes you're required to attend regular drill sessions for 7½ years. Even joining the National Guard with no active-duty requirements will involve attending weekly drills and two-week training camps every summer for up to eight years.

Q: Where can I get help in deciding on a branch of service?

A: Talk with your local recruiter, draft board, or minister. Or write to the Government Printing Office, Washington 25, D.C., for the free booklet, *It's Your Choice*.

Q: Suppose I plan to go to college—should I hold up until after I serve?

A: No. In most cases, young men who go to college can forget about the draft, at least until they graduate.

Q: Can I put in Reserve time while in college?

A: Yes. Many students join one of the services' Reserve Officers Training Corps. They are later required to serve at least two years of active duty as an officer.

Q: What about seminarians who prefer to serve as chaplains?

A: While in seminary, they may become second lieutenants in the Staff Specialist Branch of the Army or Air Force Reserve, or ensigns in the Navy Reserve. After graduation and ordination, they are promoted one rank and serve at least two years on active duty. Young men interested in the chaplaincy should write to the General Commission on Chaplains and Armed Forces Personnel, 122 Maryland Ave., NE, Washington 2, D.C., or Methodist Commission on Chaplains, 100 Maryland Ave., NE, Washington 2, D.C.

Q: Suppose I don't believe in bearing arms against my fellow man?

A: If you object for reasons of conscience, you may serve as a conscientious objector (CO), either in a noncombat military unit such as the Medical Corps or in some approved civilian service which contributes to the national interest. At any rate, you—like all young men—must register with your draft board within five days after your 18th birthday.

Q: What's military life like?

A: It's an abrupt change from civilian life—with rigorous physical training at first, mixing with all sorts of individuals, and regimentation geared to a common denominator. Some men quickly adjust to it.

Q: What must I do to be properly classified a CO?

A: Fill out Form 150, available at your draft board. Your church will be asked to confirm your convictions as a CO. Methodist COs should send 50¢ to the Board of Christian Social Concerns, Division of Peace and World Order, 100 Maryland Ave., NE, Washington 2, D.C., and ask for the CO "packet." This will provide complete instructions for properly registering as a CO and will include the official CO registration card of The Methodist Church.

Q: Will I be able to keep up church activities and, if I wish, talk privately with a chaplain?

A: Yes. Last year, 463 Methodist chaplains in the armed forces helped serve an estimated 350,000 Methodist military personnel, plus their dependents—a total of perhaps 800,000 persons. Chapel programs need young men to serve as ushers, choir members, volunteer workers. The chaplain is always available for counseling—and wants you at services.

Your years in the service needn't be feared or wasted. As all other years, they'll be what you make of them. Study the opportunities open to you, and choose carefully—so your military service will serve you!

On this day of disobedience, something was different—
and Father didn't mete out the usual stern punishment.

How I Learned to Love My Dad

By CHOLM G. HOUGHTON

WITHIN recent years, the third Sunday in June has become firmly established as the proper time to celebrate Father's Day. But my most memorable observance of it occurred on a warm August evening many years ago, in a village in northern Iowa, when I was a lad of 10.

That was the night I first became really acquainted with my dad and learned to love him. Before that, I had regarded him with respect, which he commanded, and with unquestioning obedience, which he demanded.

My father was an Englishman of Victorian mold who reigned over his large family with firmness and no room for much nonsense. After coming to America in his late 20s, he devoted nearly 40 years to teaching. He was famous in the village as a strict disciplinarian, and he brought the same kind of discipline into his home.

As the youngest of his eight children, I followed the example which had been set by my older brothers and sisters, never questioning Dad's authority or his sovereignty. When he was at home, I was a model citizen. I stayed out of haymows on nearby farms; never played with matches; never reported late to meals, and—above all else—never even dreamed of talking back to my elders.

But when any of the many part-time jobs Dad held to supplement his meager salary took him out of town—as they frequently did during his summer "vacation" months—then I was liable to undergo a great, if temporary, change in deportment. If Dad were gone for two days and nights, I filled as many of the 48 hours as possible with forbidden delights. Today I suppose it would be called "giving vent to self-expression," or something of the sort.

Dad always returned from his trips on a train at 6:15 in the evening, for this was the only train that served the village. Beginning at 4 p.m. on the days Dad was due back, I would start apologizing to my mother for the bad time I had given her. And I would promise not to cause any trouble the next time Dad was away, if only she wouldn't tell on me. She usually didn't tell, for she knew that if she did I would be deprived of the little box of candy or trinket which Dad invariably brought me.

He was gone three days in August of 1923, on what I supposed was another business trip. My conduct was not too bad the first two days he was gone, but dire things happened on the day he was to return.

Some of my playmates and I spent most of that morning building an extra porch on our rented frame house. We made the porch by nailing half of an old pup tent to the siding and, using this canvas for a ceiling, stretching it to assorted crates and poles which served as the other sides.

I decided the new room needed illumination, so I fashioned candle chandeliers from bent hairpins—duplicating, as closely as possible, some decorations I had seen in a movie. I suspended these fixtures from the canvas ceiling and placed stubs of candles on the upturned, pointed ends. One of my chums smuggled matches from home to light the candles, and we were all pretty pleased with the dazzling effect we had created.

But something more important must have come to our attention at the far end of the block, for we all left suddenly, completely forgetting to "turn off" the flickering lights.

A half-hour later, the customary stillness of our street was shattered as the town's six volunteer firemen and their hand-drawn fire wagon, with its clanging bell, converged at our house. In seconds, most of our neighbors also were on hand. Before the stream from the single hose could quell the small blaze, the new "porch" we had built had gone up in smoke. And, to make matters worse, a few feet of the siding on the house were badly charred.

When the excitement finally had died down and my mother seemed to be regaining her composure, I attempted to get an early start on my apology campaign. But, as she surveyed the damaged house, she said, simply, "I'll have to tell your father this time. There's no way to hide *this*."

The next six hours seemed more like six years to me. I knew that neither a hiding (which was what my Dad called a whipping) nor standing two or three hours in a corner with my face to the wall would be enough punishment for a crime of this magnitude. Not really knowing what to expect, I let my imagination run riot.

As the afternoon wore on and my doom drew near, some sort of hostile bravery seemed to replace my fear. My bravado reached a point, about four o'clock, when I decided that, since I was in serious trouble anyway, I might as well deserve all the punishment I felt sure I would get.

I went to a farm at the edge of town and, finding none of my young friends at home, climbed into the hayloft, where I spent a miserable 15 minutes reviewing my crime. Then I approached the forbidden windmill and had climbed about one

fourth of the way up the ladder when my friends' mother spotted me. She made me come down, then she disappeared into the house, saying she was going to telephone my mother to report my misdemeanor. While she was in the house, I beat a hasty retreat to the high-school grounds.

The whistle at the town hall tooted at six o'clock, as it always did, but this time I didn't scurry home. I hid under the bandstand at the high school (another forbidden place!) and tried to decide what my next step should be.

I heard the 6:15 train arrive, and I knew my dad would soon be home. I pictured him sitting at his big desk, looking grim as he prepared to pronounce sentence. I thought wistfully of his worn brown satchel, and realized I wouldn't be invited to help myself to the little gift that was probably in the bag.

It must have been eight o'clock when my conscience—or was it the gathering darkness—made me decide to go home and take my medicine. As I came in the door, my mother looked very sad, and she said, quietly, "Your father is waiting for you."

I went into the little room he called his den, and it was all just as I had imagined it would be. He was at his desk, and I thought he was wearing an austere expression, though he didn't even look up when I came in. As I stood waiting for his acknowledgment of my presence, every ounce of courage I had welled up within me.

When finally he turned his swivel chair, I pulled myself to my full height, squared my shoulders, clenched my small fists, and sputtered, "D-Dad, I—I'm n-not afraid of you."

I expected him to explode, and I think I also expected the roof and walls suddenly to cave in.

Instead, a fleeting smile crossed his lips, and he said, in tones that were quiet and kindly, "Sit down here, Son," and motioned to a chair near his desk.

"Of course you're not afraid of me," he began. "You're not supposed to fear me—and I don't want you to."

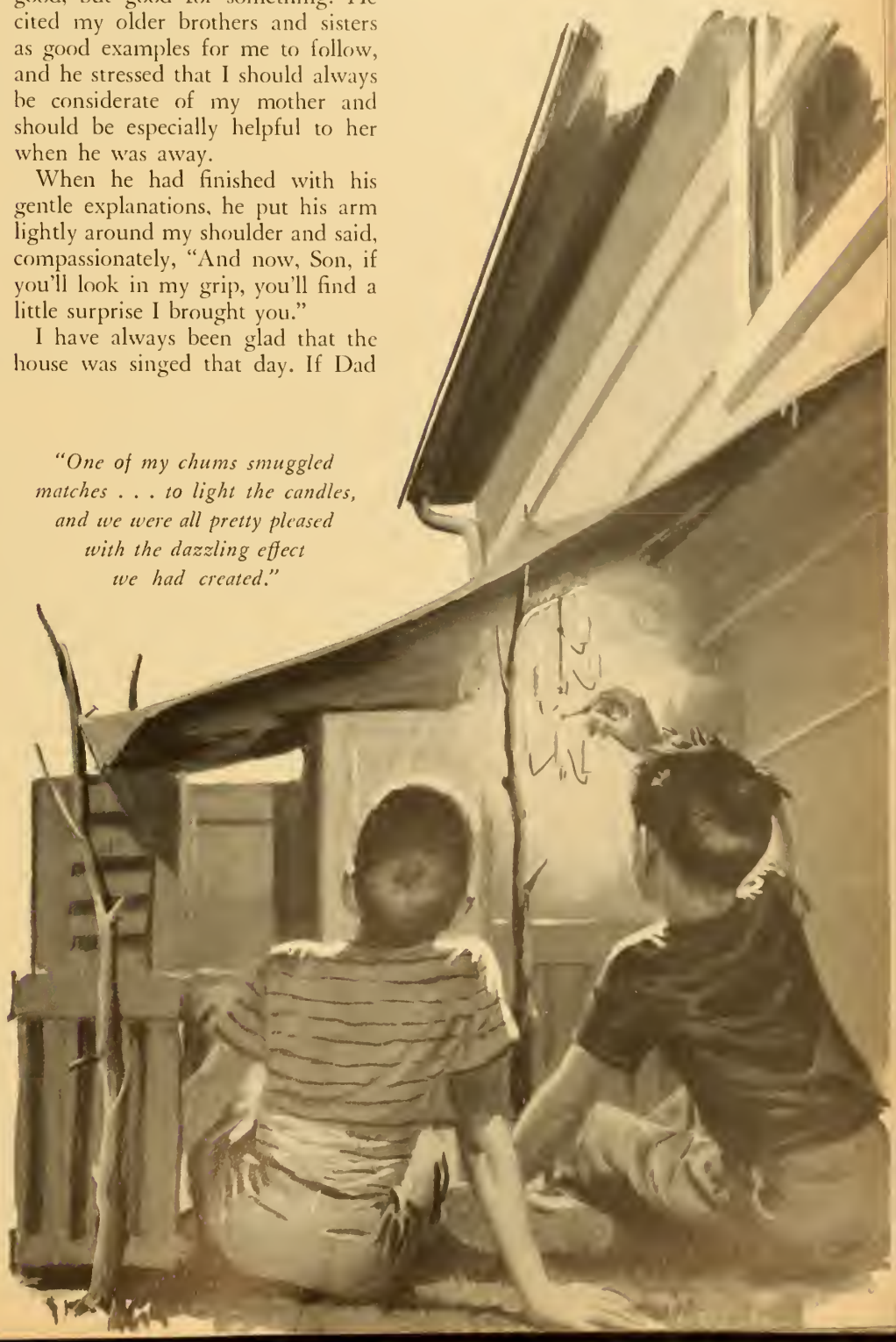
Then, for nearly an hour, he talked gently and calmly to me. He explained that since he was older and wiser than I, it was his place to make rules; and he showed me that most of them were designed for my own protection. He mentioned that the damage I had caused to the house would have to be repaired at our expense, rather than the landlord's. He said this unexpected expense would not be easy for him to meet, but must be paid as quickly as possible because it represented an obligation.

He pointed out that the main reason for having regulations in families is so children will develop into worthwhile adults who are not only good, but good for something. He cited my older brothers and sisters as good examples for me to follow, and he stressed that I should always be considerate of my mother and should be especially helpful to her when he was away.

When he had finished with his gentle explanations, he put his arm lightly around my shoulder and said, compassionately, "And now, Son, if you'll look in my grip, you'll find a little surprise I brought you."

I have always been glad that the house was singed that day. If Dad had not learned of my misconduct, and had not had that talk with me, my respect for him might never have turned to love, or my obedience to understanding. I didn't know it then, but we would never have another heart-to-heart talk.

Dad had not been out of town on another business trip, as I had supposed. He had gone to a hospital in a nearby city, where doctors had diagnosed his persistent sore throat as inoperable cancer and had sent him home to die.



"One of my chums smuggled matches . . . to light the candles, and we were all pretty pleased with the dazzling effect we had created."

"Hi there!" Walter, who knows just about everybody in town, waves to a passing motorist.

A German soldier, once a war prisoner in America, came back to make this his permanent home.

People Called Methodists | *Number 17 in a Series*

Walter Jeltsch, Carpenter

WALTER JELTSCH was among thousands of German soldiers captured by American troops on their lightninglike thrust through Normandy in the summer of 1944.

"Actually," says Walter, who was wounded twice in Russia, "we were glad to serve on the Western Front. There we could surrender and save our lives."

Today, Walter and Else Jeltsch and their three children are happy, industrious residents of Delano, Calif. And they'll tell you enthusiastically that if it hadn't been for Delano Methodist Church, their American dream never could have come true.

For Walter, the dream began in a prisoner-of-war camp near Lamont, Calif. After his surrender in France, Walter was brought to the U.S. and worked as a farm hand for 2½ years. In 1947, when he was returned to Germany, he carried with him a great love for this country and a determination to return someday and make it his home.

As he worked to build a new life for himself, he met Else, a pretty dark-haired war widow who became his wife three days after they were introduced. She had a three-year-old son, Wolfgang, who was later joined by a sister, Sonnhilde, and a brother, Rudolf.

For several years, Walter supported his family as a carpenter. Then he attended business school and became a service-station operator. Rapidly working his way up, he acquired his own station in Hamburg. As business boomed, he added an automobile agency and acquired a pleasant, two-story home for his family.

Such success was rewarding, but Walter hadn't forgotten his dream. Finally, he decided to take action.

In 1956, he and Else wrote numerous letters to America seeking a sponsor—the final requirement for coming to this country. They received many replies, but only one—that from Bob Hiett of Delano Methodist Church—was a friendly personal letter of invitation. That sold them on Delano.

"If somebody cared enough to take the trouble to write, I knew we had found a friend," says Walter.

On Halloween, 1956, they sailed for America. Almost every cent they could scrape together was spent for the trip.

In New York, they were surprised and grateful when representatives of interdenominational Church World Service, on behalf of Delano Methodist Church, greeted and fed them, whisked them through customs, and put them on a train for the West Coast.

Again in California they were warmly welcomed, this time by Delano Methodists, and taken to the tiny, two-bedroom house that would be their first home. To Else, nothing could have been more beautiful. She immediately began setting up housekeeping.

Walter let no grass grow under his feet, either. Soon he was doing some carpentry work here, some cleaning there, and other odd jobs as he found them. His industry left his neighbors breathless.

Today, the five Jeltsches—soon to become U.S. citizens—live in their own modern home just inside the Delano city limits. Wolfgang, now 16, Sonnhilde, 13, and

A skilled carpenter, Walter helps build a school in Delano. He did remodeling jobs to earn the down payment for his own house.

Sonnhilde, Walter, Wolfgang, Rudolf, and Else enjoy spending an evening singing old German songs and new American favorites.

Walter Jeltsch, Carpenter (*Continued*)

blue-eyed Rudolf, 11, are leaders in church and school activities. Mrs. Jeltsch has become well known in community activities, despite the rigors of handling a full-time job and raising a fast-growing family. There's little time for "just being lazy" in this German-American household!

Their plans for the future?

"We will just keep working hard," smiles Else, "and hope that my mother will be able to join us this summer." Many letters have been written to obtain necessary papers for the 72-year-old woman who, says Else, "would love it here as we do."

"We are proud to live in a country that is strong because its churches are strong," adds Walter. "America is a God-fearing nation."

A helping hand for others: Walter and Wolfgang pick up a cot for a Dutch Indonesian family sponsored by their church.

Tackling a big job, Walter and Sonnhilde spend an autumn evening addressing Christmas cards to friends around the world.

The Jeltsch children, all good students and very popular in school, squeeze in a game of checkers (below) between meetings and chores.

The Jeltsches love music of all kinds, but Walter leans toward the classics. He built a handsome hi-fi cabinet (at left, above) to separate the living and dining areas. At her bookkeeping job in a retail store (left), Else checks a list of figures. Her schedule as a working mother is hectic but enjoyable. Last Christmas Eve, the family attended services (above) at Delano Methodist Church. It was also a milestone: the Jeltsch family's fifth Christmas spent in America.

Rearing three girls taught this father they're not all sugar and spice, but the experience convinced him that . . .

A Daughter Is a Miracle

By LLOYD J. DERRICKSON A Together in the Home Feature

AS FATHER of three daughters, I viewed their approach to marriageable age with mounting apprehension. Having spared no expense and anguish raising them in the typical American middle-income manner, I brooded over the quality of the job I had done.

No matter how resolutely I played ostrich, I was aware all three offspring were impractical, ignorant, frivolous, and self-centered. Not that they were any worse, better, or different from others. Rather, they were girls typical of their time—and therefore woefully unprepared for adult life.

None could cook. Their mother had introduced them to the art, but their verdict was unanimous: "Too messy. Too much trouble!" They still liked food, though. They ate like Henry VIII—and about as delicately. Among their chittering contemporaries, they snacked between meals as though eating made them hungry. But if Mother wasn't present to cook and wait on them, they'd tiptoe to the edge of starvation before preparing something for themselves.

The same aversion plagued them when it came to closing doors or drawers and to picking up expensive clothing and shoes from their bedroom floor. To put out a light was unlawful child labor; to turn off a hot-water tap was drudgery; and they would as soon have betrayed their country as rinse a cup or wash a soiled dish.

School was bearable only because of football games, class parties, proms, and the opportunities they presented for meeting boys. Studying was "a drag," with the intricacies of mathematics, history, and grammar mysteries better left unexplored. High grades were the mark of "a square," and teachers were tyrants ranking only above parents on their totem pole of queer personalities. Suggestions that they should devote more time to homework were neatly brushed aside. "After all," they would point out, "it isn't as if we were ever going to use any of this stuff!"

Their social life centered on boys, the family car, telephones, and the bathroom. Boys they dated morning, afternoon, and evening. The car was persistently theirs, save for brief gassing and servicing periods. They used the telephone every bit as often as they practiced lavatorial ablutions. Behind the bolted door of their natural habitat, the bathroom, they lived happily amid bottles of cold cream, bath salts, shampoo, scented soaps, skin astringents, and the hissing shower.

If cleanliness is next to godliness, my girls qualified for halos. They showered so often that I occasionally dreamed of finding their poor, pink, dissolved bodies in the drain.

Their culture consisted of an uncanny ability to recognize instantly the latest boogiewoogie claptrap and the current wavery-voiced "hit" vocalist. They also were adept at spreading malicious gossip about their best girl friends and cattily countering gossip about themselves.

I spent worrisome hours wondering about my girls' intelligence. They seemed unable to realize that their parents couldn't possibly be as stupid as they thought. Their attitude toward us was a withering hodgepodge of pity, boredom, contempt, condescension, and weary acceptance. They called their mother "she," their father "oh, him!" Their personal Eighth Wonder of the World was how they were born of such witless and old-fashioned parents.

To them, money was no problem. They merely spent it—quickly and wastefully. As to its source, they hadn't the foggiest notion. If old "oh, him" bleated about the "dumb" department-store bills (my girls referred to almost everything as "dumb"), they vouchsafed a whining, "Really, Daddy, do you expect us to go about naked? We've *got* to have clothes—the *right* kind of clothes!"

Cost was a concept they ignored. When a new boy friend was scheduled to call at the house, one of my prima donnas would invariably remark, "This dump is getting to look awfully dumb. Why don't you redecorate the joint?"

Under these conditions, old "oh, him!" brooded. And the brooding fast developed into apprehension as the girls began to think of marriage. They were, I was convinced, patently incapable of taking on the important job of wife, mother, and housekeeper. As daughters, I could endure them. But could the unsuspecting youths of their choice stand them as wives? I doubted and I worried.

Well, I shouldn't have—because I learned that after a daughter's marriage a miracle takes place. I can't explain what alchemy actually occurs, but I've seen it work.

Let wedding bells sound, and presto! Irresponsible, careless, lazy boarders mysteriously turn into efficient, neat-as-a-pin, hard-working housekeepers. The sesame is a whispered "I do"—and free-spending females suddenly become frugal wives who

stretch a skimpy pay envelope into a marvel of economic elasticity. Overnight, these girls, who used to wreck a home in one mad hour of dressing, primping, and readying for a date, learn to cook tastefully, wash, iron, take care of babies, and keep spotless households. Never previously interested in anything but "boy talk" and telephone gossip, they learn their husband's business and make excellent suggestions to help him prosper. They discuss politics intelligently and become leaders in civic groups. And, best of all, the same girls who profoundly pitied "she," and barely tolerated "oh, him!" become loving, considerate, visit-once-a-week darlings who not only understand their parents but actually are willing to help them in times of stress.

All these things, and more, do daughters accomplish in an incredibly short time after marriage. By the time they're half as old as their parents, they become uncomplaining work horses for their own children. They take their turn worrying about the teen-age situation, and become the new, diplomatic "shes" of the world, active on domestic frontiers.

All my worry, misgivings, and pessimistic viewing-with-alarm seems to have been merely a parental hazard I didn't have the wit to take gracefully in stride. Now that it's all over, I've learned that nature has a way. In due time our children reach a maturity and understanding that make them competent and worthwhile citizens.

So relax, you "shes" and "oh, hims!" I predict that those problem children of yours are going to make you very proud—and prove they really were worth the trouble, after all!

"I spent worrisome hours wondering about my girls' intelligence. . . . Their culture consisted of an uncanny ability to recognize instantly the latest boogiewoogie claptrap and . . . 'hit' vocalist."

Should We Have Sunday

Many churches, labor unions, and ordinary citizens are disturbed by the growing number of stores open on Sunday. Are compulsory closing laws the answer to this threat? Or do they violate separation of Church and State? Here, three Methodists —a bishop, a businessman, and a labor leader—present their views after an introduction to the problem by Louis Cassels, award-winning reporter of religious affairs.

Louis Cassels is religion editor of United Press International and won the 1958 Faith and Freedom Award for outstanding religious reporting.

SOMETIME DURING the next few weeks, the U.S. Supreme Court is expected to hand down a decision which could change your way of life. It will decide whether Sunday is constitutional; not Sunday as a day of the week, but Sunday as a day of rest and worship, recognized and protected by law.

Pending before the high court are four cases challenging Sunday closing laws in Massachusetts, Maryland, and Pennsylvania. But the basic issue is much broader than the specific statutes of these states. It is whether any governmental body has a constitutional right to accord special legal status to a day considered holy by many, but by no means all, Americans.

Jewish groups and some smaller Christian bodies such as the Seventh-day Adventists, who observe Saturday as the Sabbath, long have contended that Sunday observance laws violate the guarantee of government neutrality in matters of religion provided in the First Amendment to the Constitution.

In the past, with few exceptions, lower courts have upheld the constitutionality of Sunday closing laws. But their decisions have been based on humanitarian, not religious, reasons. They have ruled that the states have a right to enforce the general shutdown of business activity one day a week "to protect the health and welfare of workers." While recognizing that the choice of Sunday as the day of rest may have been prompted originally by Christians, the courts say it now can be justified on the grounds of social custom and long-standing tradition.

In one of the rare exceptions to this view, a Federal Court in 1959 ruled Massachusetts' Sunday closing law unconstitutional on the grounds that it furnished "special protection to the dominant Christian sects" and discriminated against those who observed a different Sabbath. In Kentucky, a state closing law was ruled unconstitutional because "religiously inspired and motivated law cannot be sustained on religious grounds."

America's first Sunday observance law was enacted by the Virginia colonial legislature in 1610, only three years after the first settlers landed at Jamestown. It read:

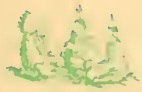
"Every man and woman shall repair in the morning to divine service and sermons preached upon the Sabbath Day, and in the afternoon to divine service and catechizing, upon pain for the first fault to lose their provision and the allowance for the whole week following; for the second, to lose the said allowance and also be whipt; and for the third to suffer death."

Similar laws soon were enacted by the other colonies and later were adopted into the codes of the states. Today, there is at least some form of Sunday observance law on the books of every state except Nevada, although several states have laws largely affecting only such activities as gambling and the sale of liquor. None of these laws requires attendance at worship services, as did the old Virginia statute. Today's blue laws simply require business establishments to close on Sunday—with widely varying exceptions.

The list of exceptions tends to grow longer each year, with drugstores, theaters, restaurants, service stations, and many other businesses now almost universally exempted. In Massachusetts, some 70 modifications and exemptions have been written into a 1653 statute forbidding "any manner of labor, business or work, except works of necessity and charity, upon the Lord's Day."

Despite the numerous loopholes, Sunday closing laws still exert a strong influence on commercial and private life in the United States. This was made apparent by the urgency of the oral arguments in the cases now before the Supreme Court. Among those pleading for retention of Sunday closing laws were the National Retail Merchants Association and the Retail Clerks International Association (AFL-CIO).

Closing Laws?



MIDMONTH POWWOW

Without such laws, they argued, the economic pressures of competition soon would require seven-day-a-week operation of all department stores, food markets, and other retail establishments. They predicted Sunday would become just another shopping day for millions of customers, and—perforce—just another work day for millions of employees.

A different viewpoint was presented by the American Jewish Congress and the Synagogue Council of America. They told the high court that Sunday laws are unconstitutional because they "establish the Christian religion," and discriminate against members of "Sabbatarian faiths" who now are required by conscience to close on Saturday, and by law to close on Sunday.

The Seventh-day Adventists seconded, and elaborated upon, the Jewish argument. In Sunday legislation, they said, the state seeks to enforce a divine commandment, and thereby "requires men to render to Caesar that which belongs to God."

If we may judge from lower-court decisions and from the tenor of comments from the bench during Supreme Court arguments, the right of a state, under its general police power, to require businesses to give their employees one day's rest in seven is not disputed. The question is whether the state may stipulate one particular day—in this case, the Christian day of worship—as the legal day of rest.

Twelve states have tried to find a way out of the constitutional dilemma by exempting Jews and other Sabbatarians from Sunday closing laws. Ohio's statute, for example, contains a sentence saying that it does not apply "to persons who conscientiously observe the seventh day of the week as the Sabbath, and abstain thereon from doing things prohibited on Sunday."

There are similar provisions in the laws of Connecticut, Illinois, Indiana, Iowa, Kentucky, Maine, Michigan, Oklahoma, Virginia, West Virginia, and Wisconsin. Attempts to write such an exemption into the law in Massachusetts, New York, and other states have been defeated in recent years. Leo Pfeffer, counsel for the American Jewish Congress, attributes their defeat to "the determined opposition of the Roman Catholic Church."

Roman Catholic opposition to any weakening of Sunday closing laws has been considerably more vigorous and articulate than that of any other religious group. Protestants, as usual, are ranged on all sides of the question. Many of them have, in the past, accused the Roman Catholic hierarchy of political maneuvering to achieve its ends, and they do not now want to be put in the position of using the same tactics.

Other Protestants feel simply that Sunday observance is a matter of conscience, not of law, and that mandatory closing laws violate the Protestant affirmation of free choice. Still others feel that observance of the Sabbath requires the support of law, just as do the divine commandments, "You shall not kill," and "Neither shall you steal" (Deuteronomy 5:17, 19).

These are the conflicting points of view which the Supreme Court must resolve before it hands down its decision.

Charles W. Brashares is bishop of Methodism's Chicago Area and a past president of the Council of Bishops. He was elected to the episcopacy in 1944.

'Need Sabbath commitment'

—Bishop Charles W. Brashares

THE OFFICIAL statement of The Methodist Church on Sunday observance was adopted by the 1960 General Conference and appears on page 698, Paragraph 2022.6 of the *Discipline:*

We are concerned with the growing tendency toward the commercialization of Sunday. Some places of business need to be open on Sunday to serve the general welfare. But this is not true of many others. Sunday is a hallowed day commemorating our Lord's Resurrection. By prayer and thanksgiving we glorify the risen Lord, who calls for the stewardship of our leisure, talents, and gifts to extend his kingdom everywhere. We urge the voluntary closing of all nonessential commercial enterprises on Sunday. We encourage all Methodists to observe Sunday as a day of worship in our churches, rest, and family fellowship.

Many people who once believed that the whole matter of Sunday observance could be neatly settled by the passage and strict enforcement of closing laws now believe the real answer lies in a new commitment to the Sabbath as a day of worship, rest, and fellowship by Christians.

When we pick up a bottle of milk or a loaf of bread on the way home from church, we are casting a vote to deprive another person of the privilege of worshiping

God. We not only are encouraging the Sunday operator in his competition with rivals who close on the Sabbath, but we also encourage him in his competition with the church for our time, talents, and gifts. Each time we encourage Sunday business, each time we demand that our fellow man work on the Sabbath, we reduce the time and area in which the church may serve, and place our own future Sundays in jeopardy.

The Sabbath day is one of the foundation stones upon which Christianity rests, and we are ordered by divine commandment to keep it. It is a day of worship and of testimony to the fact of the risen Christ. It is a time for physical refreshment and spiritual renewal, the day set aside for fellowship, for the transmission of our Christian heritage, and for greater Christian service.

We need look no farther than the Old Testament to find both theological basis and humanitarian motive for Sunday observance. In Genesis we learn that God created all things in six days and rested from his labor on the seventh. So are his people to rest. In Deuteronomy 5:14 we find: "... that your manservant and your maidservant may rest as well as you."

The Bible makes it clear that the Sabbath is not a day set aside for the privileged few, but a time when all God's people should cease their labors and renew their compact with him. The Christian Church gave positive recognition to this fact when it passed from the observance of the seventh day to observance of the first day as its holy day. The old Sabbath commemorates the material creation and the deliverance of Israel from Egypt; the new commemorates the spiritual creation and the Resurrection of Christ.

In these times of mounting juvenile delinquency, increasing divorce rates, and rapid social changes, it is more imperative than ever that we observe the Sabbath. Never have we been more desperately in need of the strengthening relationships provided by church and family, or of time in which to study the application of Christian ethics to such diverse activities as law, medicine, parenthood, farming, and advertising.

As part of America's Christian majority, many of us do not feel we have the right to proclaim our holy day to the exclusion of the holy days of other religious groups. I have visited other countries where the members of each of two or three religions keep their holy days, closing their stores and refusing to buy or sell on the particular day that is sacred to them. As a Christian nation we can do no less than this, and as Christians the least we can do is to allow other Christians the opportunity to observe the Sabbath.

'We must protect family life'

—James A. Suffridge

James A. Suffridge, president of the Retail Clerks International Association, is a Methodist and former member of the National Council of Churches' Lay Committee.

SUNDAY CLOSING laws have come under the fire of self-centered merchants seeking greater commercial gain, and the U.S. Supreme Court soon will rule on the legality of these statutes in four test cases. A decision that the laws are unconstitutional would have far-reaching consequences for all Americans.

Such a decision would, I believe, be prejudicial to the health and welfare of a sizable fraction of the nation's workers and their families, and also tend to impoverish community life in this country.

Sunday closing laws are an integral part of any system of social legislation designed to protect the physical well-being and morals of the public. All of us need at least one day on which we can refresh our minds and renew our strength. Making this a uniform day of rest has the advantage not only of providing for the individual, but also of acting as a cohesive force strengthening family and community ties.

When Sunday work deprives us of the opportunity to share leisure time with our family and friends, the social consequences are demonstrably harmful. Irregular working hours disrupt family life, and contribute to higher divorce rates and juvenile delinquency. Even our democratic system of government may be weakened when sizable numbers of citizens are deprived of the opportunity to participate in community affairs.

One factor often overlooked in the consideration of Sunday closing laws is the increasing number of women —particularly married women—in the nation's work force. In 1890, there were only 20 women in the labor force for every 100 men. By 1955, the number of working women per 100 working men had risen to 41. This is even more dramatic if we limit our observation to the types of businesses which operate on Sunday.

When this condition prevails, Sunday business endangers the structure of family life, in addition to threatening the practice of Christian worship and our physical and mental well-being.

In a Christian, democratic country, we seek the most equitable adjustment possible to life. We have demonstrated that five days a week is sufficient time for earning a livelihood and achieving national prosperity. Surely our families deserve some time for just being together, worshiping God, or for otherwise seeking inspiration in rest and relaxation.

Sunday in America is a special day in many ways. It is, first of all, a day of worship and rest. It offers unique opportunities for fellowship and freedom from the cares of the workaday world. According to our tastes and beliefs, we may enjoy concerts, family reunions, picnics, bigger newspapers, baseball double-headers, and superior TV programs in the field of public affairs, music, and literature.

I must regard any law which protects these rights, freedoms, privileges, and duties as a good law. Any practice

which threatens them must be opposed by all reasonable means.

The Retail Clerks International Association was founded more than 70 years ago because retail store employees—many of whom worked 7 days a week and up to 16 hours a day—felt cut off from society. The trend toward Sunday business threatens a return to conditions resembling those from which we fought so hard to escape. We are dedicated to the belief—and our union constitution proclaims—that Sunday should be a day of rest, and that Sunday store operations are unnecessary.

Sunday business does not benefit the national economy or advance the cause of businessmen as a whole. It does undermine the institutions of church and family. Some people will say that the U.S. Constitution guarantees governmental neutrality in matters of religion. It also provides for laws to protect the welfare of the people. In enacting Sunday closing laws, government exercises its police power to attain a legitimate social goal benefiting both the individual and the community.

Verne Orr, Sr., a member of the Methodist Board of Publications, is past vice-president of Chrysler Motors and part owner of an auto agency.

'I favor mandatory closing'

—Verne Orr, Sr.

AS A METHODIST layman, I favor Sunday closing laws primarily because I believe they support the Christian way of life. The Bible says, "Six days you shall labor, and do all thy work." The seventh day is set aside for worship and rest.

But there are many other reasons, both religious and humanitarian, for a legally enforced Sabbath. I believe universal Sunday closing would stimulate church attendance. Many churches—particularly Protestant churches—feel that a people freed of commercial distractions would find new and closer relationships with God.

In this era of the five-day, 40-hour work week, the argument that Sunday retail business meets any real need simply does not hold up. In the days when people worked 10 to 16 hours a day, six days a week, it frequently was difficult to find time for shopping. But today, most of us have evenings and Saturdays relatively free. Many food markets are open in the evenings, and most retail stores are open at least one night a week. Who would be inconvenienced by Sunday closing?

Reluctantly, I have concluded that compulsory closing laws are the only means of preserving the Sabbath. This belief is supported by the fact that today, when a vast majority of businessmen and their employees would prefer to have the day off, Sunday business is on the increase. Much as we may wish to limit government intervention, these people need the support and protection of law.

I do not, of course, advocate laws which would endanger the public welfare, or infringe upon the beliefs of the Jews and some of the smaller Christian sects. Necessity dictates that hospitals, sufficient restaurants, and certain service-type businesses be permitted to operate on Sunday. Humanity requires us to recognize the rights of those religious groups which observe the Sabbath on Saturday.

We must always be alert, however, to see that these exceptions are not permitted to spread uncontrolled, lest they weaken the entire structure of the Sabbath as an institution. Recently, we have heard the argument advanced by some businessmen that Sunday operation is necessary to combat a recession, or to survive in the face of competition. I say "bunk!"

Call it competition or any other name, the real reason some businesses operate on Sunday is obvious: commercial gain. Their goal is to take business away from a competitor. People are not going to buy more groceries, more automobiles, more TV sets, or more clothing simply because stores are open on Sunday. We now spend to the limit of our income—or, more likely, to the end of our credit—and we don't need seven days a week to do it in, either!

I served as an official of two automobile companies for 20 years, as a retail dealer for 15 years, and—with one brief exception—neither our new nor used-car division was open on Sundays. Perhaps we lost a few sales when some of our regular customers succumbed to the high-pressure spiels of a competitor's salesmen over the weekend, but we never found evidence that either sales or profits were substantially affected in the long run.

I don't think we can profess one set of rules and live by another. I think we have to "be right with God" in all respects before all the pieces of our lives will drop smoothly into place.

Personally, I would like to see the churches—including The Methodist Church—take a more active role in the fight to popularize Sunday closing. Labor unions already have demonstrated the effectiveness of an organized attack on the problem. Imagine what the result would be if the leading church groups in any city suddenly decided to patronize only those establishments which closed on Sunday!

Our prosperity, our national conscience, and our Christian traditions all are arrayed on the side of Sunday closing. I don't see how we, as Christians, can stand elsewhere, and I believe we must employ the law to uphold decency and God's will.

These window stickers, from the Lord's Day Alliance, help promote Sunday observance.

The REAL PROBLEMS in MARRIAGE

This expert says many couples end up in divorce courts because they mistake the symptoms of their troubles for actual causes.

By R. LOFTON HUDSON
Director, Midwest Christian Counseling Center, Kansas City, Mo.

THIS JUNE, thousands of young couples will stand before the altar, radiating love, happiness, and confidence as they recite their marriage vows. Within a year, many of them will sit in front of the marriage counselor's desk, resentful, unhappy, and confused as they blurt out their troubles.

What causes this abrupt change, experienced by at least one of three couples married today? Money problems or sexual maladjustment? Perhaps meddling in-laws or lack of mutual friends and interests? There is a widespread belief that these four factors are at the root of most marital difficulties.

Actually, these are only the symptoms—not the causes—of unhappy marriages. So long as we try to save problem marriages by treating only the symptoms, children still will cry in the night over estranged parents, and friends will wonder at the divorces of "ideal couples."

I have counseled more than 1,000 husbands and wives during the past three years, and I know how often they mistake the outward evidence of their trouble for the underlying causes.

"He won't talk to me," the bride will complain. "When we were dating, he was talkative and romantic. Now when he comes home he flops down in a chair and buries himself in the paper. I say, 'Talk to me,' and all I get is a sarcastic, 'Okay, what shall we talk about?' That ends the conversation. I don't think he loves me anymore."

"We just can't seem to get along," the husband counters bitterly. "It's this continual quarreling over little things that's driving me crazy. She finds fault with everything I do."

What went wrong? The husband obviously was not irritable and inattentive during the courtship, and the wife plainly did not nag. Otherwise, they would not have married. What has changed?

We might, of course, find the husband sexually dissatisfied, the wife worried about finances, and both partners resentful of their in-laws. But an examination almost certainly would reveal no physical reason why the wife cannot respond sexually; and both husband and wife probably were taught how to budget their time and money in either high school or college. Must we merely repeat what they already have been told?

I say "no," not if we expect to solve the problem. The basic conflict will not be resolved by lessons in anatomy, financial advice, or a mere rearrangement of social activities. This approach may be dangerous in itself. When we apply patent answers to marriage, we reduce it to a contract based on financial well-being, physical attraction, and social convenience. It should be a holy union based on love, respect and understanding. Problems cannot flourish in this climate.

With this concept of what constitutes a happy marriage, I would seek trouble in five major areas of difficulty. Many years of research by devoted counselors has taught us that these areas are:

1. *Inability to cope with hostility.* Mr. A phoned his wife at work and told her that Jim and Joan wanted them to come over that evening. Mrs. A was busy and said she would call him later. But, resentful of what she felt was his domination of their social life, she never called back. When she got home, Mr. A already had made arrangements for a baby sitter.

"Let's hurry dinner," he said cheerfully. "They want us to come early."

"I'm not going," his wife replied coldly.

A loud, violent argument ensued, and Mr. A finally shook his wife roughly. Frightened, she grabbed the baby and fled to her mother's house. As the husband's anger slowly turned to loneliness and regret, he went to his parents and sheepishly told what had happened.

Two days later, Mr. and Mrs. A visited a counselor. Skillful questions quickly revealed that Mr. A dominated his wife in subtle ways, but that physical violence was out of character for him. Mrs. A, the product of a broken home, was so determined to make a go of her marriage that she had swallowed her resentment time and again, but the shaking had jarred something in her memory. She had seen her father beat her mother.

After a few interviews, Mr. A saw that he was expressing the hostility which he had never dared express toward his parents. Mrs. A discovered that she subconsciously resented all men because of the way her father had treated her mother. The film of old prejudices gradually was stripped away, and understanding grew in its stead.

Most cases are not this easy. There are many harsh, critical men and nagging, unforgiving women. They do not always change easily, as we shall see in some of the problems presented later.

2. *Fear of a close relationship.* This problem frequently is the result of the way we rear American boys. They are taught not to cry, admit weakness, or confess error. Kindness may be taboo, gentleness anathema. When they grow to manhood, they will not permit themselves to display affection or become deeply involved in a personal relationship with a woman.

Mr. Y was about to lose his fourth wife. She said he had been wonderful to her for the first three months of their marriage, but that he had now become sarcastic, critical, and unhappy. "What have I done wrong?" she asked.

Mrs. Y had done nothing wrong. Her husband's childhood had been cold and austere. His mother worked, and he never knew the warm, comforting environment which a child needs. When he grew up and married, he was ignorant and incapable of the close, loving relationship which any normal wife requires.

Mrs. G expressed the same problem in different terms. With friends or at a party, she was happy and gay. At home, alone with her husband, she was moody and nervous. Even her friendships never lasted long, and she floated from group to group. Mrs. G's problems were too complex for short-term counseling, and the tired husband finally gave up in desperation. The marriage ended in divorce.

Marriage is a more intimate relationship than those which bind us to clubs or jobs. These may survive on a relatively superficial basis, but in the home there must be closeness, communication, and a willingness to give when the going gets rough.

3. *Lack of empathy.* Empathy is the rare quality by which we project ourselves into another person's shoes, feel what he feels, and try to understand why. Empathy listens and feels and tries to clarify what other people really are saying—behind the spoken words.

Mrs. J's husband did not have empathy. They had four children under seven years of age, and when she tried to tell him how difficult it was for her to get her work done, he looked irritated and snapped: "The trouble with you is that you have no gratitude. I work like a dog to bring home enough money to buy you all the things you want. What do I get? Grumbling, griping, and nagging!"

Mr. J had not really heard what his wife had said. Submerged in his own problems, he had become defensive and angry at the interruption. He may never have known that she did not want money, but only understanding.

Communication is a basic necessity of happy marriage. Words may strengthen the marital relationship, or they can shatter its very foundations. When a wife says, "I don't see why we can't have a house like the Andersons," she may be destroying her husband's pride. He may hear his father shouting, "You won't ever amount to anything! You're lazy, careless, and no good!"

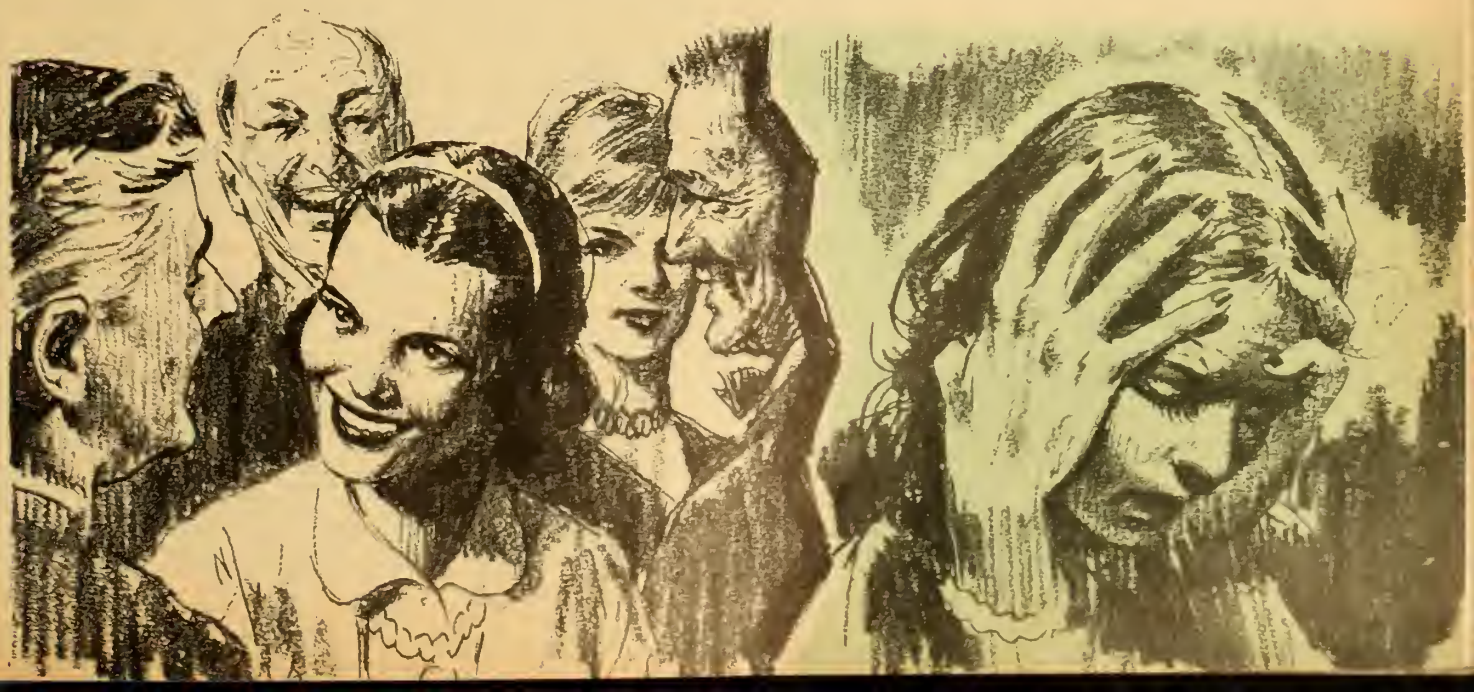
Empathy requires imagination. When you say, "I just don't understand my husband," perhaps you should be saying, "I didn't listen when he tried to tell me about his problems at the office, and now he despairs of trying to tell me anything."

4. *Failure to accept the other person as he is.* Most people, consciously or not, spend the first several years of marriage trying to reform their mates. The wife may be moody, habitually late, or sloppy in dress, but the husband is certain he can change her. When he fails, he concludes she does not love him.

Or, the young wife is certain her husband soon will learn to eat without smacking his lips or slurping his coffee. He may, but usually he develops worse habits to replace the old ones.

It is difficult for us to accept people as they are simply because we need

"With friends or at a party, she was happy and gay. At home, alone with her husband, she was moody and nervous."



Religion can divide instead of unite . . .

When Protestant and Catholic Wed

"WHY DIDN'T we know this before we married?" anguished couples ask when their matrimonial ship strikes reefs they couldn't possibly have foreseen.

One rocky shoal, however, is in plain sight. It's the interfaith marriage; and Protestants, Catholics, and Jews alike advise against it. Sociologists and marriage counselors quote statistics as they point out difficulties involved, not only for the couple but for children and relatives.

Catholic authorities are as worried as Protestants about interfaith nuptials. A study by Catholic sociologist John L. Thomas showed that in 1950 about 30 per cent of all marriages performed in Roman Catholic churches were interfaith. Other authorities estimate that now nearly half of all newly married Catholics in the U.S. have non-Catholic mates.

A boy and a girl, deeply and newly in love, naturally tend to the "we're different" psychology and optimistically play down religious differences. But rare is the Protestant who does not flinch inwardly upon learning what is required of him if his marriage is to be solemnized in a Roman Catholic Church.

In *If I Marry a Roman Catholic,* a booklet by Dr. Leland Foster Wood,* he tells of John, a Protestant, engaged to Jane, a Roman Catholic girl. Eager to please her, he took a course in Roman Catholic doctrine, as her church required. Presently, at an instruction session, the priest handed him a form to sign. John read it carefully:

> I, the undersigned, not a member of the Catholic Church, wishing to contract marriage with ———, a member of the Catholic Church, propose to do so with the understanding that the marriage bond thus contracted is indissoluble, except by death. I promise on my word and honor that I will not in any way hinder or obstruct the said ——— in the exercise of ——— religion and that all children of either sex born of our marriage shall be baptized and educated in the Catholic faith and according to the teaching of the Catholic Church, even though the said ——— should be taken away by death. I further promise that I will marry ——— only according to the marriage rite of the Catholic Church, that I will not either before or after the Catholic ceremony, present myself with ——— for marriage before a civil magistrate or minister of the gospel.

On the other side was a pledge for Jane to sign. She must promise to do all in her power to bring about her husband's conversion to her faith.

"Could a Protestant father bear to see his children carried to Baptism by others?" Dr. Wood asks. "Could he bear never to be able to take Communion with his own family? Could he endure having his child taught that it would be a grave sin for him to own or use a Protestant Bible? Could he give in gracefully to having his children taught that his church is no real church and his religious ideas are not to be trusted?"

Many Roman Catholic Church authorities assert that a Catholic married by a Protestant minister is not really married. Some hold that such a person is living in a state of sin.

Family planning is another issue that often bedevils mixed marriages. Suppose a mother has had several children, and physicians believe she will die if she again becomes pregnant. Even so, the Roman church holds that she must not use contraceptive means though they are deemed safe by doctors.

Not all mixed marriages are failures, of course. But those that succeed have had to avoid rocky reefs that don't exist for couples of the same faith. Surely, love must be bolstered by extra understanding and tolerance when faiths collide in the home.

* *Published by the National Council of Churches. © 1945. Quoted by permission. Copies 6¢ each, $5.25 per 100 from Office of Publication, National Council of Churches, 475 Riverside Drive, New York 27, N.Y. Another article casting light on the problem* "If My Daughter Should Want to Marry a Catholic, *by Bishop H. Clifford Northcott* (TOGETHER, *November, 1956, page 27*). *Reprints are 10¢ per copy, 50¢ for 12 copies, $1.50 for 50, and $2.25 for 100 from* TOGETHER'S *Business Office, 201 Eighth Ave., South, Nashville 3, Tenn.*—EDS.

to keep reinforcing our own ideals by reforming those about us. Few people are secure enough to feel comfortable around those who are different, so they continually try to convert them to their own ways of thinking and doing.

When people marry, they bring to the union years of conditioning. One partner may be passive and retiring, the other aggressive and ambitious. They don't need to have the same qualities. But they must have the ability to tolerate unique, even irritating, qualities in their mates. The wider the range of people you can accept and like, the better your chances of making a happy marriage.

5. *Inability to tolerate frustration.* People usually marry because they need or want something—companionship, social standing, sex, security, or any number of things. Since no marriage is absolutely perfect, they never get all they expect.

Mr. S complained that he and his wife could never agree on anything. They argued incessantly. He sought the companionship of women who would accept him without trying to dominate him. As he talked, it became evident that all the important women in his life had deprived him of something. He was frustrated and knew only one recourse—to feel resentful. It is a usual reaction.

Marriage must be approached realistically, with some frustration expected and accepted. The important thing is to give to the best of your ability, and to accept with love and understanding that which is given in return. Emotional maturity is necessary to happiness, and is indicated not only by what we can do, but also by what we can do without.

Living in harmony with another individual rarely is easy. The terribly close relationship of eating, sleeping, talking, thinking, and just plain living together often grates in the most unpredictable places, leaving sore spots not swiftly healed. We must be careful to treat not just the sore, but to remove that which caused it.

The best solution, of course, is to avoid letting the sore spots develop. To do this, we must know where the points of friction are and skirt them carefully. And, just to make certain, oil the machinery of marriage generously with love and understanding.

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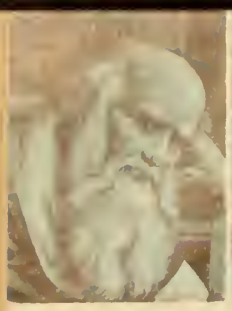
350 Years Ago: *The People Got the* Bible

King James I: His support helped assure success of the translation that bears his name. It soon replaced other Bibles in churches.

THROUGH the centuries, the Bible has undergone translation and revision which continues even today. Yet of all versions so far produced, one—the King James Bible—has done more than all the others combined to shape the course of Protestant Christianity around the world.

It has been said of the King James Version that when you read it for the thousandth time it will speak to you in a fresh voice of new wonders. This year, the 350th anniversary of its publication, it still is used in preference to all other versions produced through the centuries.

The King James Bible appeared at a peculiarly opportune time. English prose was at its very best, the art of printing had been mastered, and the flames of the Reformation still smoldered. It was the first Bible widely read by the common people. Many Bibles preceded the King James Version, and it owes something to each of them. There have been many translations since, some easier to understand. But to millions of Christians, nothing else seems quite so much like the Word of God.



Jerome

The Venerable Bede

John Wycliffe

Erasmus

Miles Coverdale

William Tyndale

The King James Bible: It Culminated a 1,200-Year Effort

THE STREAM of biblical translations which produced the King James Version in 1611 had begun 1,200 years before. Jerome, a scholarly Roman monk, completed the translation of the Bible from Hebrew and Greek into everyday Latin in A.D. 410. His work, the Vulgate, still is the official Roman Catholic text.

The Vulgate was the only authoritative Bible in Western Europe for a thousand years, but it seldom was read by the common people. By the eighth century, only scholars could understand Latin.

In A.D. 735, a monk known as the Venerable Bede began a translation from Latin into Anglo-Saxon, but he died before he could complete it.

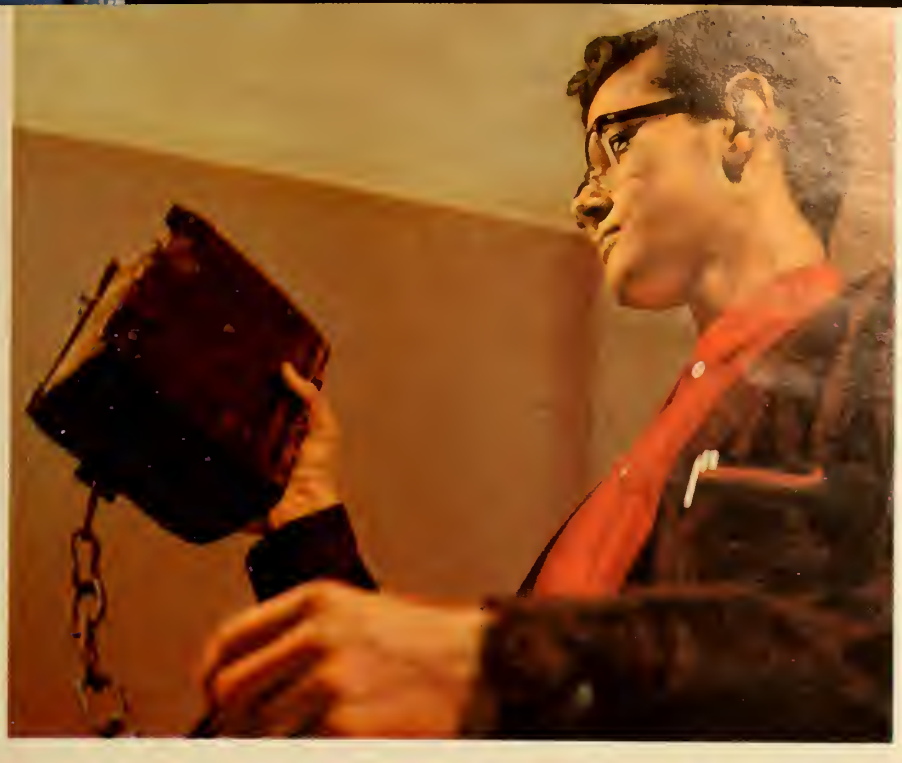
As the church began to fear the loss of its authority, biblical translators worked under threat of heresy. Before he was felled by a stroke in 1384, John Wycliffe had virtually completed the first English translation of the entire Bible. Others finished the task, but copies of it had to be made secretly and by hand. The few complete volumes available sold for the equivalent of $200.

Despite the danger, two developments in the 16th century spurred a new wave of translation: the Reformation, and Erasmus's translation of the New Testament into Greek in 1516. This enabled scholars to read the text in its original language, rather than in Latin.

William Tyndale's translation of the New Testament was printed in 1525, but he was burned at the stake before he could complete a revision of the Old Testament. Tyndale's work still lives in the King James New Testament, which retains 90 per cent of his wording.

A complete Bible in English first was printed in 1535 under the direction of Miles Coverdale, who faithfully completed the work Tyndale had begun and gave us the Bible approximately as we know it today.

This Old Testament scroll is in the famous Quayle Bible Collection at Methodist-related Baker University, Baldwin, Kans.



During the 16th century, Bibles were so scarce in England that often they were chained to pulpits to prevent theft. Some copies were worth hundreds of dollars. Shown at left is an early King James Version.

The ornate frontispiece below is from an early Luther New Testament. The Great Reformer continuously revised his Bible, publishing nearly 400 editions before his death.

Luther: He Asserted The Bible's Supremacy

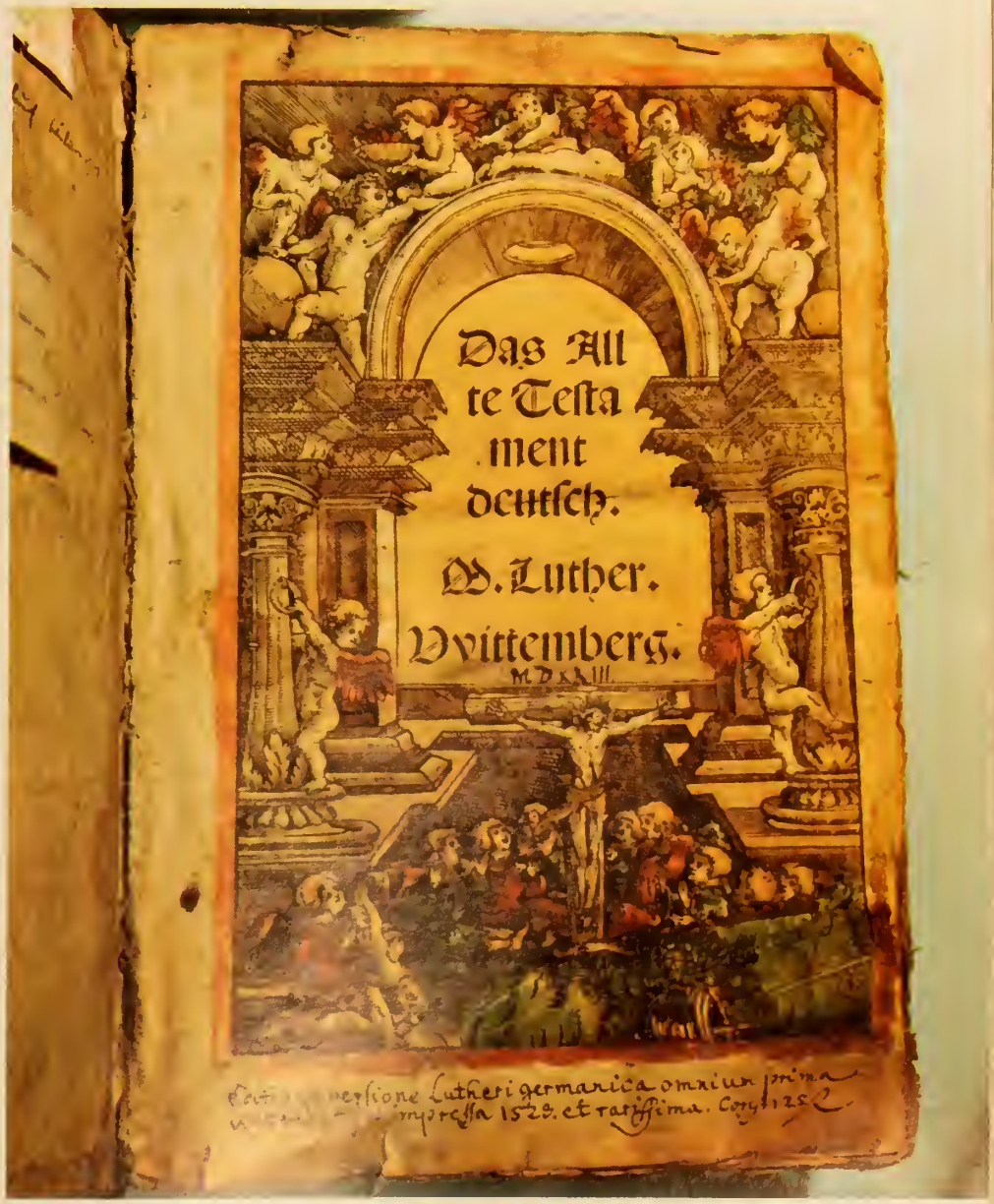
Martin Luther

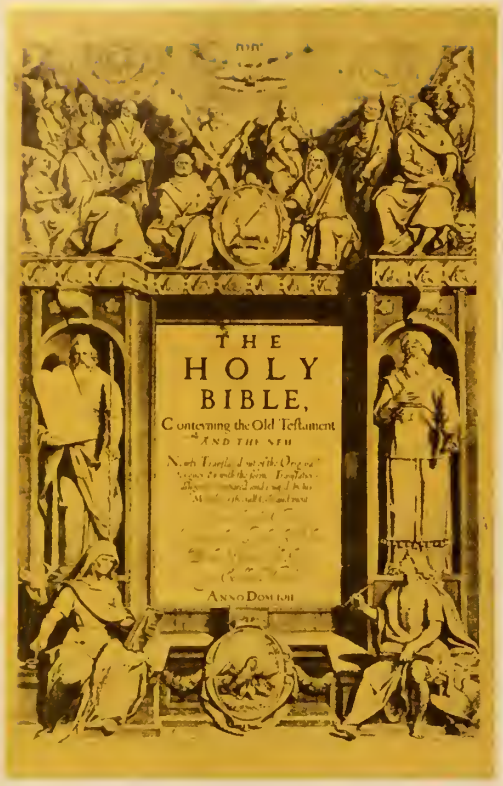
THERE WERE many great biblical scholars, but it remained for Martin Luther, the Great Reformer, to assert the supremacy of the Bible. Defying church authorities, he declared his conscience was governed only by the Word of God. He prepared a German translation of the New Testament in 1522, and of the whole Bible in 1534, so that the people might read the Scriptures.

Luther worked not from the Latin Vulgate but from the original Greek and Hebrew manuscripts, as did translators of the King James Version. Using vivid, everyday expressions, he brought life and clarity to biblical passages. German Protestants still use the Luther Bible today.

Bible-reading and the Reformation were spurred by the invention of movable-type printing by Johann Gutenberg, a German. The first major book to come from his press (about 1456) was a Bible, in Latin.

In the next century, at least three major English translations were printed elsewhere: the Roman Catholic Douay Bible, England's Geneva Bible, and the Great Bible, which was for a time the official text of the Church of England.





The 1611 King James Bible's engraved title page pictured Luke and John at the bottom, and Moses and Aaron at the two sides. Matthew, Peter, James, and Mark are shown in the upper panel.

The 54 translators of the King James Bible were divided into six panels, with two workin on the New Testament, three the Old Testament and one the Apocrypha. Meetings were held at Oxford, Cambridge, and Westminster.

Addressing scholars at the Hampton Court Conference, King James outlined these rules for the translation to be undertaken: A minimum of explanatory notes, and retention of the traditional language.

A Suggestion to a Newly Crowned King That Altered History

THE KING JAMES Bible was born of the Hampton Court Conference in January, 1604. The King, only recently come to power, had called a meeting of England's leading churchmen and theologians to consider "things pretended to be amiss in the church."

King James may have had in mind only minor policy revisions, but when a new translation of the entire Bible was suggested he seized eagerly upon the idea. The proposal first was advanced by Dr. John Reynolds, president of Corpus Christi College, Oxford, and a leader of the Puritan faction in the Church of England.

In 1604, serious differences of opinion existed about the Bibles then in existence. The Geneva Bible, translated by Puritan exiles during the reign of Catholic Mary Tudor, had copious marginal notes reflecting sectional theology. The Bishops' Bible, successor to the Great Bible, dealt extensively with church policy. King James ordered notes in the new Bible limited to those necessary to clarify the meaning of the original wording.

Fifty-four leading scholars were appointed to the task of translating. The actual writing of the King James Version required three years, plus another nine months for editing and review. The first edition was printed in London in 1611.

Although never actually approved as the official text of the Church of England, the King James Bible still is referred to as the Authorized Version in most countries of the British Commonwealth.

Hornbooks, consisting of printed verses protected by sheets of horn, were used to teach reading in pioneer American schools. The plastic facsimile here, bearing the Lord's Prayer, is larger than the original.

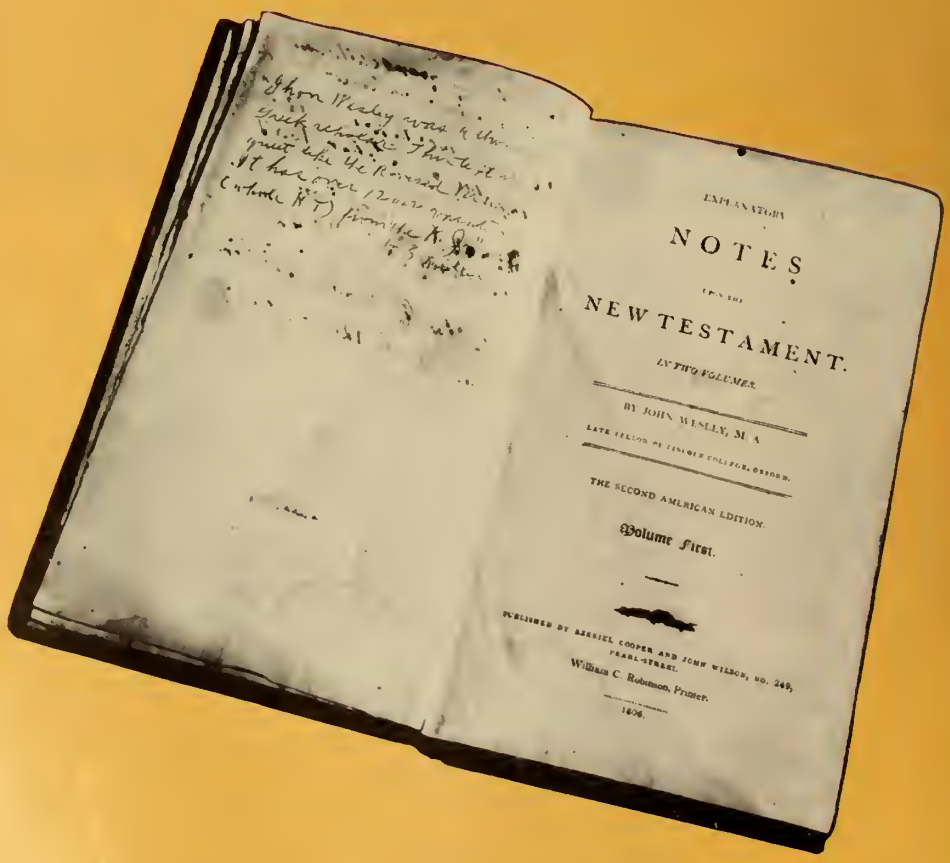
John Wesley's *Notes:* A Handbook of Methodist Doctrine

John Wesley

JOHN WESLEY, the founder of Methodism, long desired a book which could serve as a final court of appeals for his societies. His preachers possessed great zeal and sincerity, but often lacked experience and training. With this in mind, he went in January of 1754 to Bristol and began to write his *Explanatory Notes Upon the New Testament.*

A lesser man would have paled at the task Wesley set himself: the revision of existing New Testament translations and the addition of helpful, illuminating notes. Wesley accomplished it while gravely ill.

Despite this handicap, the work was completed late in 1755. Wesley revised it three more times before his death in 1791, and the final edition contains 12,000 deviations from the King James Version. Nearly three fourths of these have been incorporated into later translations.



EXPLANATORY

NOTES

UPON THE

NEW TESTAMENT.

IN TWO VOLUMES.

BY JOHN WESLEY, M. A.

LATE FELLOW OF LINCOLN COLLEGE, OXFORD.

THE SECOND AMERICAN EDITION.

Volume First.

PUBLISHED BY EBENEZER COOPER AND JOHN WILSON, NO. 249, PEARL-STREET.

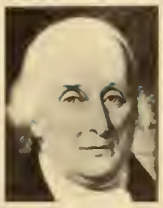
William C. Robinson, Printer.

1806.

The first complete English Bible printed in this country was this edition of the King James Version.

An American Bible for Americans: The U. S. Congress Applauded

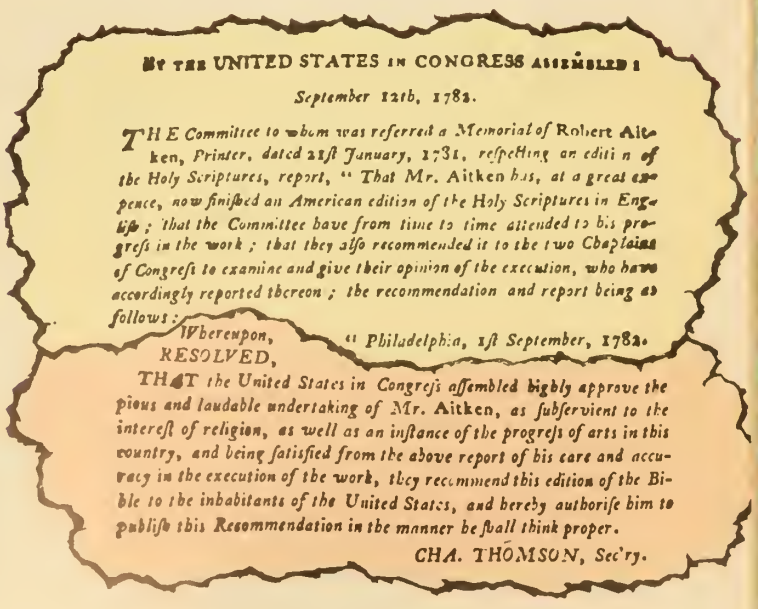
IN THIS COUNTRY, as in few others, the Bible has helped to shape the character and institutions of the people. But in 1776, when our nation was born, Bibles still were scarce. Most had to be imported from England or Holland.



Robert Aitken

Two incidents illustrate how highly our forefathers regarded the Bible. In 1782, when Philadelphian Robert Aitken produced the first complete English-language Bible printed in this country, Congress commended it to the people. And in 1816, when the American Bible Society was formed to translate, publish, and circulate the Scriptures, Elias Boudinot, once president of the Continental Congress, headed it.

Even before independence, non-English Bibles had been printed in America. The first in a European language—German—was produced by Christopher Saur of Germantown, Pa., in 1743. But perhaps most unusual was the one printed by missionary John Eliot in 1663. He put the spoken tongue of the Algonquin Indians into words, then translated the whole Bible into the new language!



BY THE UNITED STATES IN CONGRESS ASSEMBLED:

September 12th, 1782.

THE Committee to whom was referred a Memorial of Robert Aitken, *Printer, dated 21st January, 1781, respecting an edition of the Holy Scriptures, report, "That Mr.* Aitken *has, at a great expence, now finished an American edition of the Holy Scriptures in English; that the Committee have from time to time attended to his progress in the work; that they also recommended it to the two Chaplains of Congress to examine and give their opinion of the execution, who have accordingly reported thereon; the recommendation and report being as follows:*

Whereupon, *"Philadelphia, 1st September, 1782.*

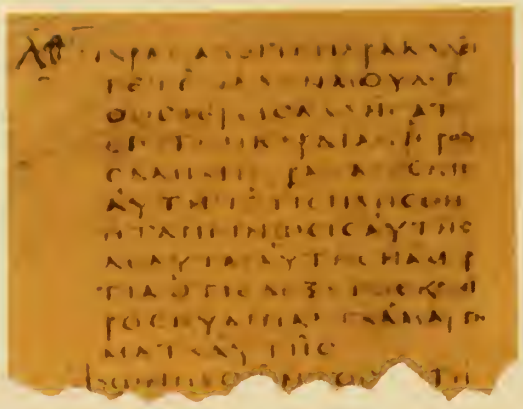
RESOLVED,

THAT the United States in Congress assembled highly approve the pious and laudable undertaking of Mr. Aitken, *as subservient to the interest of religion, as well as an instance of the progress of arts in this country, and being satisfied from the above report of his care and accuracy in the execution of the work, they recommend this edition of the Bible to the inhabitants of the United States, and hereby authorise him to publish this Recommendation in the manner he shall think proper.*

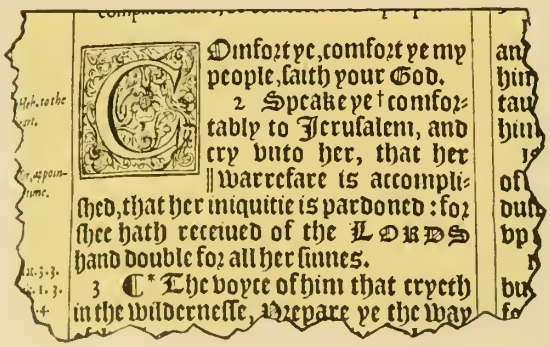
CHA. THOMSON, *Sec'ry.*

Already scarce, Bibles became more difficult to obtain during the War of Independence. Congress greeted the Robert Aitken printing with this resolution dated Sept. 12, 1782.

Four reproductions illustrate changes wrought in the Book of Isaiah (40:1-2) over 21 centuries. At left: the Hebrew text of a Dead Sea Scroll (100 B.C.) translates to: "Comfort, comfort my people, says your God. Speak to the heart of Jerusalem, and proclaim to her that fulfilled is her period of service, that requited is her guilt, that she has received from the hand of the LORD double for all her sins."

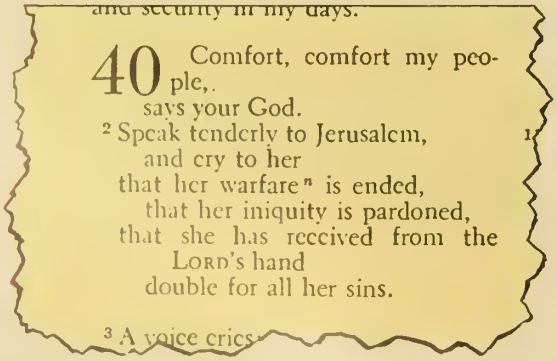


In the Codex Vaticanus (A.D. 325), a complete Greek Bible in book form, Isaiah 40:1-2 reads: "Comfort, comfort the people of mine, says God. O priests, speak to the heart of Jerusalem; comfort her; for complete in her humiliation, requited of her is the guilt; for she has received from the hand of the Lord twice as much as her sins."



Comfort ye, comfort ye my people, saith your God.
2 Speake ye † comfortably to Ierusalem, and cry vnto her, that her ‖ warrefare is accomplished, that her iniquitie is pardoned: for shee hath receiued of the LORDS hand double for all her sinnes.
3 ¶* The voyce of him that cryeth in the wilderness, Prepare ye the way

The King James Version (1611).



and security in my days.

40 Comfort, comfort my people,
says your God.
2 Speak tenderly to Jerusalem,
and cry to her
that her warfare[n] is ended,
that her iniquity is pardoned,
that she has received from the LORD's hand
double for all her sins.

3 A voice cries

The Revised Standard Version (1952).

Translation and Revision Continue, But the Gospel Remains Constant

FOR 270 YEARS after the King James Bible appeared, no other authorized English translation was made. In recent years, particularly since the discovery in 1947 of ancient scrolls in the now-famous Dead Sea caves, interest in biblical translation and revision has quickened.

Only this March, the Oxford and Cambridge University Presses published a new translation of the New Testament in contemporary English easily understood by laymen.

The first translations which were solely the product of American scholarship appeared in 1952. American Roman Catholics that year published the first book of the Catholic Confraternity Bible, and 32 scholars completed the 15 years of research and effort which resulted in the increasingly popular Revised Standard Version.

As early as 1870, improved scholarship and changes in language made revision desirable. A combined English-American study resulted in the English Revised Version in 1881 and the American Standard Version in 1901.

Today, even more changes are in process, based on new discoveries and new knowledge of ancient languages. Only one thing remains constant: the Bible's timeless and inspiring message of hope for mankind.

Dr. Merrill M. Parvis, of Methodist-related Emory University, heads the International Greek New Testament Project compiling data for a future translation.

WHY I STILL LOVE MY WIFE

By CLARENCE S. HILL

THIS IS a bootleg letter—penned in secret, mailed in person. Mabel, my wife, would hit the ceiling if she knew, but she'll read it with secret pride, when and if published. For here is a practical homely husband of 50 years who still loves his wife.

Any fussy husbands who fret about their wives' devilish little mannerisms: sit right down and make two lists, as I did—one "for better," one "for worse." You won't, I suppose. But I can hope that after you're through reading this, you'll push this magazine across the table and grunt: "Read this article, Ma. It's about what some Iowa farmer thinks of his wife. Sure expresses my sentiments."

I grew up with the idea that all women were neurotic. But one Sunday there strode into my adult Sunday-school class a country school teacher, whose slip was showing, but who contradicted my idea on neurosis so abruptly that, then and there, I was a goner. She was a farm girl, who, at 17, had lost her mother, and had assumed much of the care of a family of seven children. She later finished two years of college, by intermittent teaching and hard work.

So as a somewhat rusty blade of 33, I married Mabel, a tender young thing of 27; and I still love her. First, for her loyalties. She's loyal to me always. Although she has had good cause, she never mentions my glaring weaknesses before the children, something too many mothers do; they jealously covet first place in their youngsters' hearts.

She is loyal to my business and can discuss it intelligently. She is sensitive to the success or failure of the crops. She isn't above having a box of new-born pigs or an orphan lamb on the dining room register.

In my absence, she directs work without a hitch, because she co-operates with the hired help and their families, and treats them as the equals they are.

No high-pressure salesman ever sells her a "bill of goods." She's a partner in actuality as well as in name, shares the business and the bank account. This settles that old allowance problem.

She likes my hobbies—my trees, guns, pony herd. She tolerates my foibles, the worst of which are my sarcastic banter, my pernicious kidding of self-styled important people, and the earthy stories with which I enliven those exhausting sessions of the church board.

She lets me do things my way. Cooks my steaks and roasts rare. Always flatters me by asking me to carve the roast or fowl.

She is loyal to my family, and I to hers, although we pretend to argue furiously before the children about the in-law problem, always concluding with the profound deduction that "everyone has some half-baked relatives."

Mabel's patient, devoted care to my mother during her last years has its reward: a challenge to our own youngsters to share that same privilege equally and gladly when Mama gets "old and queer."

Mabel's robust father, past 81, whom our Robert, 12, calls a "great old boy," now shares our home in winter. This, frankly, involves some little sacrifices and muting of war whoops and radios. But it's wholesome training for children who must learn that life involves adjusting to those who've helped us and now need us. (Grandpa, in turn, adjusts himself nobly—I sometimes wonder who is adjusting most!)

She is loyal to the church and persists—to our unholy irritation—in taking a seat up front, so that strangers and late-comers may have the more desirable back ones. To me, this is carrying the Golden Rule a little too far! To her, participation is the essence of religion.

With a loud, clear voice, she takes off, a quarter-note sharp and a half-beat ahead of the new pipe organ, until that lesser and man-made vehicle of praise seems out of tune. Occasionally forgetting, in her enthusiasm, that *three* verses were announced, she takes off in full flight on verse *four,* just as the choir softly sings *Amen*. The young choristers smile, but Mabel, unabashed, winks and smiles back at them.

Meanwhile, everybody is happy in the knowledge that after all, at no other home than ours are young people more welcome, nor does anyone else ever make any better—or more—cocoa for them.

To our own kids, and to all their pals, Mabel is symbolic of hospitality. Conscious that the church, the school, the home—yes, and the farm—are the four basic cornerstones of our society, she labors at each of them, exactly as she sings—always in full flight. (And I, the critic, cannot sing a note!)

Her other loyalties are the worthwhile brand: WCTU, Farm Bureau, Band-Boosters Club, Blue Cross promotion, Community Club, and the building committee for the new county hospital. She is a prodigious organizer of her energies, and has an overdrive that should be patented.

But she has that rare faculty of complete and instant relaxation. She can lose herself in a book. If sometimes we fail to find Mama, we look in the bathroom, where in the interests of good use of time, she has taken a book to pass a few minutes.

She is loyal to good reading. She

goes to and from the village library each week with a Velveeta cheese box laden with well-chosen books for all of us. To our kids, Kraft must be the patron saint of literature. That worn box is an institution around our place.

She is loyal to her friends, especially those whom she feels need her help. When she heard that the Rawleigh man was killed in a wreck, she said, "Oh, the poor man. Why didn't I buy two more bottles of vanilla last week!"

I never saw anyone who hated sin so much, and could still be so darned nice to so many so-called sinners. There was Florence, talented young woman whom the ugly serpent of scandal rose to devastate, perhaps unjustly. Mabel's reaction was instant, firm, and typical of her. "Florence has always been good to me. If she ever needed help she needs it now. I'm going up there with a quart of cream."

How that cream business of hers amuses us! She could sell it at the cream station for more than she gets retailing and delivering it. But so many friends request our good Guernsey cream, safely pasteurized, that Mabel cannot refuse. "Why," she says, indignantly, "Mrs. Jaspers is my very best friend, and so poorly this summer. She's counting on my cream. I can't fail her now."

When death invades our community—whether the harvest be bearded grain or "the flowers that grow between"—Mabel's easy way of stepping into the situation with calm, assuring helpfulness makes her truly an angel of mercy. (Our community has many of this kindly breed.) She is the kind that remembers to go back a week *after* the funeral, usually carrying cream, but always with milk of human kindness.

And I love her still, for her generosity. She will deny herself to assist a worthy cause, although this often borders on extravagance. One year she urged us to donate the several hundred dollars earmarked for our vacation to meet the church deficit. The five children and I, being the other members of the family council, agreed. So we stayed home. That was the year the bishop's family was sent on a vacation trip to India. This year I almost wrote the bishop to come help the boys and me wade through the steaming corn in August, pulling weeds, so that Mabel—bless her Methodist heart—could have the vacation she deserves!

She has no priestly robes, but in mid-forties her toiling shoulders, always to the wheel, afford more proper anchorage for angel wings than do the regal shoulder blades of any cleric.

Each Christmas finds her—with little regard for our bank account—remembering not so much the relatives but the little tots around the town who still believe in Santa Claus and who might just be overlooked.

She is generous with praise, too, which endears her to a lot of people who seldom hear praise. Say, come to think of it, men, that's just how she maneuvers *me* into doing the things she wants. Nagging doesn't work with me.

But I love her most of all for her glorious motherhood. Besides mothering our brood of four boys and one girl, I do believe she knows the full names, the ages, and epidemic histories of every other kid in the whole community.

When young Mrs. Grover died in childbirth, leaving an infant girl plus two others aged one and two, Mabel appeared within hours seeking to take the child into our then daughterless home. Other arrangements were made. But some time later our own Eleanor came along to sister and to pester four boys. Tell me—was that hormones, or vitamins, or just God's goodness rewarding his own? Our Eleanor, at six years, has her career picked out: to "be a mama, just like Mama."

Mabel was a good cook long before she married me. Cooking for five growing kids has glorified her talent. Each birthday merits an angel cake, with candles, and "Happy Birthday to yooo" rendered by the cockerel voices of our adolescent bassos.

Strange paradox peculiar to mothers: Mabel doesn't ask for love, but by the lavish spending of it she has built a "life estate." She's both physician and psychologist; but better than a diploma, she has an understanding heart.

When the twins Edwin and Arthur, 16, who always did things together, snagged their bottoms on a wire fence, she combined art with her therapy by painting with Mercurochrome—a Grant Wood on one rump and a Grandma Moses on the other.

Wise in discipline, a job we share, she usually knows *when* and always knows *where* to spank.

When in years past Robert, 12, or Harold, 10, had the croup—wherein a child can panic both himself and parents with his suffocation, always set at an unearthly hour—Mabel held her fears so well in hand that the kids' sheer faith in her supplanted the doctor who was 10 miles away.

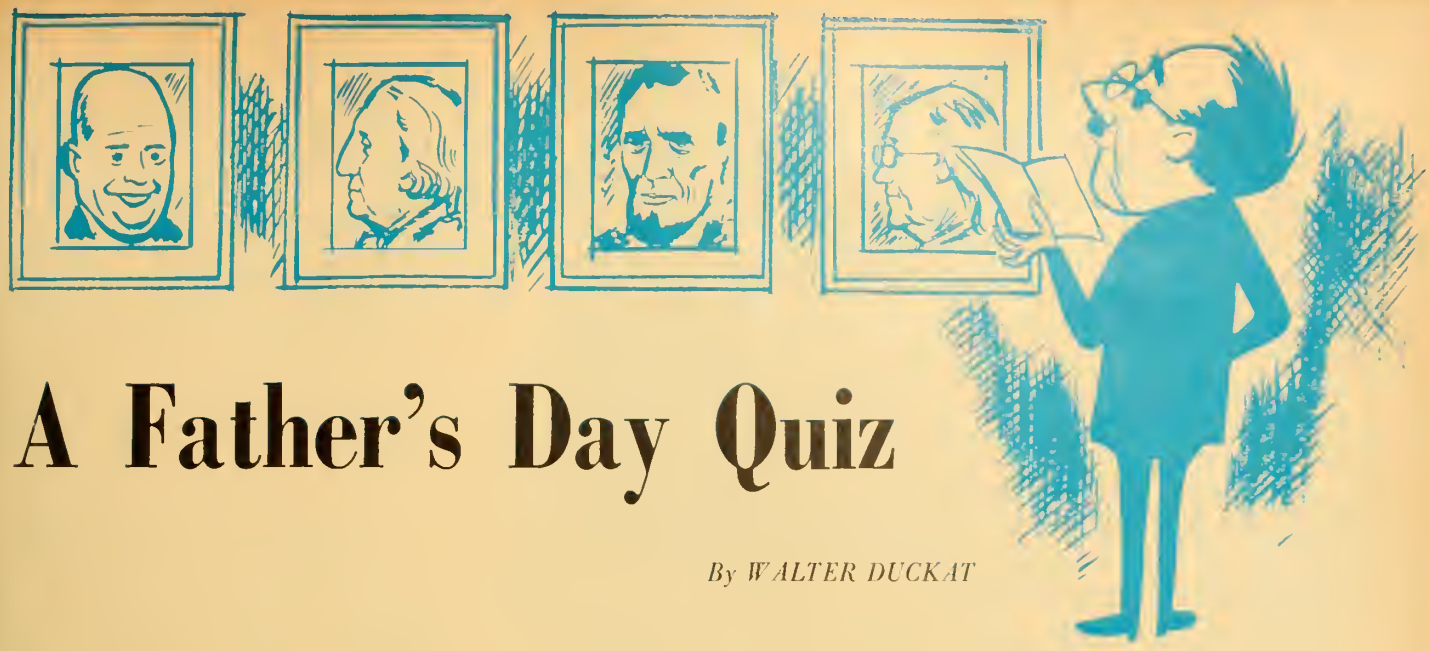
Perhaps those lads later, in the black night of some embattled hillside, will hear in memory words of faith and know that somehow God—pinch-hitting for Mabel—will see them through until dawn.

A private word to you young husbands, who think you are so much in love. You're just barely sprouting! That love will have to send its roots deep down into the soil of worry and sorrow and sympathy and sacrifice. The fairest petals of its bloom will be a row of diapers fluttering on the line; and you will grow ripe and sweet and mellow only after years of croup, and mumps, and adolescent romances have turned your hair to gray and the grandchildren begin to pull it out.

The other day I bought a lot in a cemetery that looks out on our homestead half a mile away. Alongside our lot are the neglected, unmarked graves of two infants. What a setup eventually for Mabel! I can see her, hoisting a baby in each capable arm, making arrangements for them at the Gate. And, God willing, I'll be close, loving her still.

Reader's Choice

A husband's moving tribute to his wife is our wedding present to all you June brides. Mrs. Ike Jackson of Rushville, Nebr., saw it in the *Farm Journal* of February, 1953, and was first to suggest we share it with you. It's reprinted here by permission of the *Journal* and Mr. Hill. Have you a favorite story or article you'd like to share with our readers? Let us know. If you are the first to nominate an article which we print, we'll send you $25, as we did Mrs. Jackson.—EDS.



A Father's Day Quiz

By WALTER DUCKAT

IN the U.S. and Canada, at least, the third Sunday in June is Father's Day. Since 1910, Dad's been feted and treated to greeting cards and gifts on *his day*. And, wouldn't you know it, a woman—Mrs. John Bruce Dodd of Spokane, Wash.—started it all.

Her proposal for a day honoring fathers caught fire. By 1936, a National Father's Day Committee was formed, with headquarters in New York City. Now, every year, there is an election to choose a Father of the Year. Among those chosen have been Gen. Douglas MacArthur, Dr. Ralph J. Bunche, and former Presidents Harry S. Truman and Dwight D. Eisenhower.

The title "Father" as used in history and literature is one of respect and honor. In the Bible it designates the Supreme Being; in the Church it means a priest or minister; in history it identifies a man who founded something of lasting importance. It has other meanings, too, foremost of which is the male parent.

Here's a quiz to test your knowledge of facts about fathers. One of the three answers is correct. Circle your selection and then check it against the answers on this page.

1. The commandment, "Honor your father," is first found in: (a) the Old Testament, (b) the New Testament, (c) the Apocrypha.

2. The father of the American Revolution was: (a) George Washington, (b) Thomas Jefferson, (c) Samuel Adams.

3. The father of medicine was: (a) Gabo, (b) Galen, (c) Hippocrates.

4. The Bible says that the father of musicians was: (a) David, (b) Jubal, (c) Chenaniah.

5. The father of waters is: (a) the Mississippi, (b) the Nile, (c) the Missouri.

6. The father of baseball is: (a) Ty Cobb, (b) Earl Mitchell, (c) Abner Doubleday.

7. A famous father of recent times, baptized after marriage: (a) Joseph Smith, (b) Eugene O'Neill, (c) Clarence Day.

8. The father of angling was: (a) Josiah Royce, (b) Izaak Walton, (c) John Dewey.

9. The blind father who dictated famous works to his daughter was: (a) John Bunyan, (b) Thomas Gray, (c) John Milton.

10. The clergyman famous for his ministry to lepers was: (a) Father Brown, (b) Father Damien, (c) Father Schweitzer.

11. The father of American Methodism was: (a) Francis Asbury, (b) Charles Wesley, (c) Thomas Coke.

12. The president called Father Abraham was (a) Jackson, (b) Lincoln, (c) Johnson.

13. The father of English history was: (a) Richard Baxter, (b) the Venerable Bede, (c) Benjamin Disraeli.

14. The father of a "multitude of nations" was: (a) Abraham, (b) Moses, (c) Adam.

15. The ruler known to his subjects as "the little father" was: (a) King of Italy, (b) Emperor of Germany, (c) Czar of Russia.

16. The father of his country was: (a) George Washington, (b) Benjamin Franklin, (c) William Bradford.

17. The father of Arbor Day was: (a) Johnny Appleseed, (b) J. Sterling Morton, (c) Luther Burbank.

18. The father of color television was: (a) Dumont, (b) Emerson, (c) Goldmark.

19. The modern play in which a father displays excessive possessiveness toward his daughter was: (a) *Father Malachy's Miracle*, (b) *The Father*, (c) *The Barretts of Wimpole Street*.

20. The father or formulator of the basic laws of heredity was: (a) Mendel, (b) Galileo, (c) Virchow.

21. The father of modern astronomy was: (a) Faraday, (b) Copernicus, (c) Machiavelli.

22. The man widely considered the father of modern photography was: (a) Daguerre, (b) Stieglitz, (c) Capa.

23. The father of movable-type printing was: (a) Gutenberg, (b) Lowenberg, (c) Allenberg.

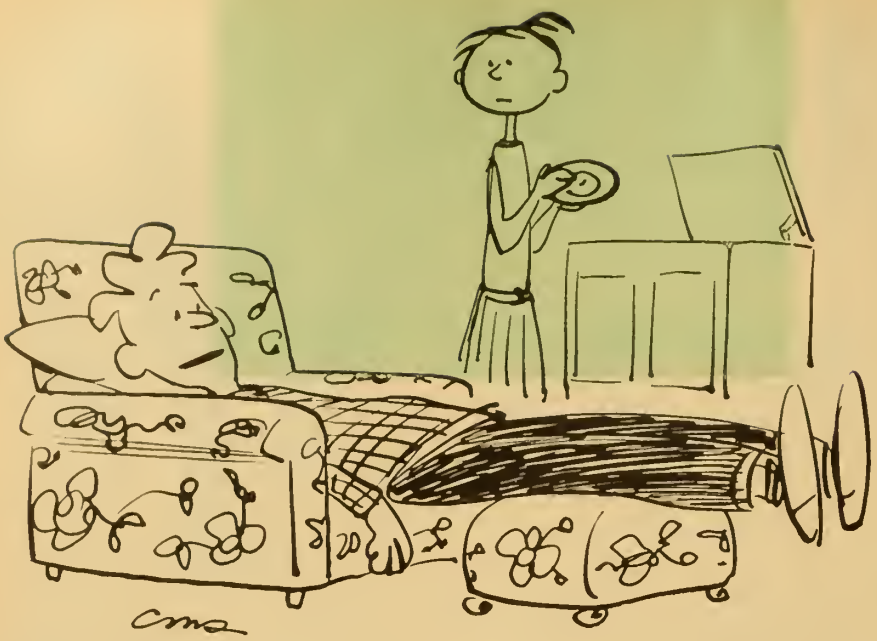
24. Modern economic thought was fathered by: (a) Adam Smith, (b) Ricardo, (c) La Salle.

25. The father of the hydrogen bomb is: (a) Enrico Fermi, (b) Edward Teller, (c) John Von Neuman.

26. The father of modern geology was: (a) James Hutton, (b) Louis Agassiz, (c) Thomas Chamberlain.

27. The father-king in Shakespeare's play who was betrayed by all save one of his daughters was: (a) Priam, (b) George III, (c) Lear.

The answers: 1-a, 2-c, 3-c, 4-b, 5-a, 6-c, 7-c, 8-b, 9-c, 10-b, 11-a, 12-b, 13-b, 14-a, 15-c, 16-c, 17-b, 18-c, 19-c, 20-a, 21-b, 22-a, 23-a, 24-a, 25-b, 26-a, 27-c.



Cartoon by Charles M. Schulz

"You know what I think we should have? I think we should have a Humane Society for teen-agers!"

Teens Together

By RICHMOND BARBOUR

Q *I'm a boy, 14. Several times recently I've had obscene dreams. Do they mean my soul is bad?—B.R.*

A No. All normal boys your age have similar dreams. They're part of advancing maturity. Try not to worry. They are unimportant.

Q *My kid sister is 13. The last two years she's had crushes on boys. Not one of the boys has responded. She has concluded that she is a freak. Really, she is O.K. Do other girls have the same trouble?—R.S.*

A Nearly all girls do. Nature is unfair to them. Girls of 13 are grown up enough to want boy friends. But boys of the same age aren't interested in girls. So the girls suffer.

Q *Twenty girls in our small high school have gotten married this year. I envy them so much I could cry. I'm 16, my boy friend is 17, and we've gone steady for several months. We've asked permission to marry, but our parents say no. It would be wrong for us to elope, wouldn't it?—L.S.*

A Yes. Your troubles would be multiplied. Girls your age aren't ready for the responsibilities of homemaking. Boys need the opportunity to prepare for a suitable occupation. Neither one of you is ready for parenthood. I've followed dozens of teen-age marriages. Many end disastrously.

Q *I'm a high-school senior and had planned to go to a big state university next fall. I will not be able to get into the dormitory. This means I'll have to rent a room somewhere off campus and live alone. My parents say I am too young for that. I think they're wrong, don't you?—L.B.*

A Your folks are right. The freshman year in college is tough under the best of circumstances. You'll need the support of the right kind of friends and of your professors and counselors. Loneliness won't help. Big schools are apt to be very impersonal. Would it be possible to go to a smaller college next year and live on campus? You'll have more fun and run fewer risks.

Q *My brother, 16, jokingly tells mothers that I'm a wolf, then they make me stop dating their daughters. Hadn't I better knock that lie out of him? I could smear him, easily.—B.B.*

A Smearing him would make matters worse. Try patience. Keep on being a responsible boy and the girls' mothers will trust you. When your brother sees his stories don't bother you, he'll stop telling them.

Q *I'm 14. When I told my father I was in love, he laughed. According to him I'm much too young to be serious. Don't I know my own feelings?—A.F.*

A Yes, you know your feelings. Probably your father has forgotten how intensely teen-agers feel. However, I should caution you that almost certainly you'll be in and out of love several times before you're an adult.

Q *I'm a boy of 15. I won an award at the state science fair last year. I'm not stupid, but I can't get dates with good-looking girls. The ones I choose already are going steady. How can I be popular with attractive girls? —W.E.*

A Pay as much attention to your appearance and manners as you do to a science experiment. Learn to smile and be a good listener. Be sure you can dance well. Ask for dates with girls who are good in the subjects in which you excel. Probably they already admire you. When you are with them talk about things they're interested in. There are many attractive girls looking for dates. They'll respond.

Q *I'm a boy 16. A girl in my class at school ran away recently. She was caught in another city with a man. They were stealing. Now she is in the state reform school. Will she be a better girl when she gets out? Or will she be worse?—K.N.*

A I hope she'll be better, but there is no way to tell. Improvement will depend partly on her own desire to reform and partly on the help she

receives. Some young people are better after leaving state reformatories, but many are not. Few state schools provide the environment and the counseling delinquent young people need.

Q *My grandmother died several years ago and my grandfather remarried. Now he is sick. His new wife told him that I never really loved him. She even said I hated him. He phoned my mother, all broken up. We've always been close. What can I do?—N.Y.*

A Go see him daily while he is ill. Hold his hand and tell him you love him. Try to avoid an open quarrel with his new wife. Do nice things for her, and she may relent.

Q *Is it wrong for a girl to tell a man she loves him? I'm 19, and I've been dating a man of 24. Several years ago a girl hurt him badly. Since then he's been afraid to trust any female. I want to marry him, but he'll never propose. Should I ask him?—K.S.*

A More girls prod their boy friends into proposing than you realize. You might well let him know how you feel. If he loves you he'll respond.

Q *I'm 14 and my boy friend is 15. He used to go with another girl. He tells me he has stopped loving her, but I'm not sure. He smiles too much when he meets her. I tell him he should have another date with her to be sure of his feeling. He tells me that is unnecessary. Am I right?—M.M.*

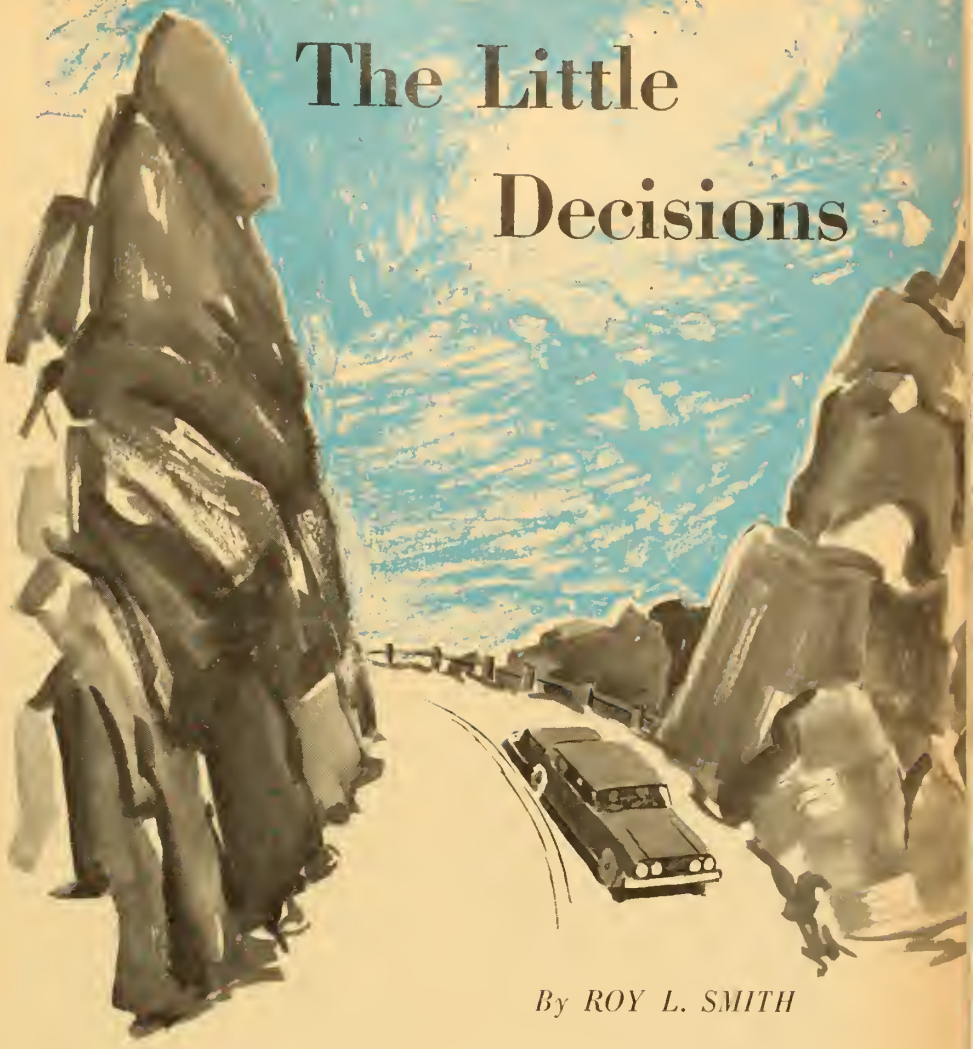
A Probably he is right. At your age crushes come and go. A boy can be in love with a girl one week and merely friends the next week.

Q *I'm a boy 13. My parents are divorced. I live with my mother, but see my father twice a month. He says mom is mean, and I agree. She criticizes me, complains about having to work, and gives me no allowance. Other kids have pretty mothers and big houses. What did I do to deserve such a mother?—F.B.*

A Try to see your mother's side. Life is not easy for her. She works hard, and it is difficult for her to raise a teen-age boy alone. Your father's comments don't help. I suggest

Little Lessons in Spiritual Efficiency

The Little Decisions



By ROY L. SMITH

AHEAD of me one day lay a drive of more than 500 miles, a considerable part of it through the mountains of New Mexico. Before I set forth, a preacher friend prayed for me, using a phrase which has remained with me ever since.

"O God," he pleaded, "be with my friend this day and guide him in all the little decisions he will have to make along the highway."

He made no plea for safety, for protection against great hazards, or for an eventual arrival. Instead, he invoked the interest and concern of God as I made the small decisions.

Few of us are required to make a great decision every day, but all of us have to make many little ones. There is scarcely an hour when we do not have to determine whether we will tell the truth, deal fairly with our neighbor, repeat some delicious bit of gossip, or surrender to cynicism.

Some of us may be known for the one or two great decisions we make, but most of us will be judged by the sum total of the small decisions at which we arrive.

It is reasonable for Christians to expect the assistance of the Holy Spirit in making correct judgments about matters great or small.

Little matters are seldom spectacular, but they are important and determinative. Let any man shave the truth just a little and do it a dozen times. Almost before he knows it, he is an outright liar.

The Christian who pollutes his mind with small evils finds it impossible to reach clear judgments concerning great evils.

The woman who boasted of the fact that God had been very near her ship in the storm, was answered by the captain: "Madam, I have made 34 crossings and on most of them the sea has been calm. I thank God for these safe passages, for he has been in them, too."

He who is determined to do the will of God can be sure of God's help in the little decisions.

Bishop Nall Answers Questions About

Your Faith and Your Church

What is 'social holiness'?

It is the kind of holiness (no mere "second blessing") that John Wesley insisted on. "There is no holiness but social holiness," he said. And it was this idea that saved him and his followers from priggish pride and stifling self-sufficiency. He called this wholehearted holiness the "house of religion." Its social characteristics include other Christians (the "communion of saints") and, far more important, Christ himself. "It is no longer I who live, but Christ who lives in me."

How do Christians and Jews differ on God?

Frederick C. Grant states it well in *Basic Christian Beliefs:* "The only new element which distinguished the belief in God of the early Christians from Jewish belief was the emphasis upon God's freshly revealed purpose to bring the present evil age to a speedy end, to hold at once the Last Judgment upon men and nations, and to establish his universal divine kingdom without further delay. His Messiah had already appeared."

The Jew today, as in the days of the early Church, is not bothered by the problem (and eternal mystery) of relating the Father to the Son and to the Spirit. The Christian is sure that Christ represents God the father (John 1:18; 14:8-11; 17:4-26). And the Father comes nearer because of that blessed fact.

Is everybody religious?

Yes, if you understand that there are high religions and low religions, and religions that do not seem to be religions at all. Let's face it: atheism is a kind of religion. So are Communism, and voodooism, and beatnikism.

Everybody has some kind of faith. It is no bother to be religious; we can't help ourselves. As somebody has appropriately remarked, "Man is incurably religious."

Edward Murray Clark put it well in an article in *motive* when he said that religion is founded on two "awarenesses": First, in all the things that matter, a man's life depends on powers that he cannot control. And, second, there is within man something that forces him to worry about right and wrong, as opposed to animals which often worry about what is expedient or not expedient. Aren't you glad that you belong to the human race?

Before he was elected to the episcopacy, Bishop T. Otto Nall of the Minnesota Area served The Methodist Church as a religious journalist. Once assistant editor of *The Epworth Herald*, he edited the CHRISTIAN ADVOCATE from 1949 until July 1960.

you help her by working around the house and by getting a paper route so you'll have money. Let her know you love and appreciate her. Try not to criticize. You'll both be happier.

Q *I'm 18. I like a girl, but her parents don't approve of me because I got several tickets for reckless driving. How can I convince them they should let their daughter go out in my car with me?—W.W.*

A By demonstrating that you are a careful driver now. Prove you are responsible by being responsible. Have you checked the accident rate for teen-age boy drivers? It's the highest. Many parents deny their daughters permission to date boys with bad driving records.

Q *I'm a girl 14. When I was in the seventh grade, I had some questionable friends. They kept talking about sex. We all got bad reputations. Now I want to improve, but my reputation follows me. How can I overcome it?—M.D.*

A By continuing to be a good girl. Probably you are more sensitive about your past than the people around you. If you have the right friends now and if you avoid bad things in the future, you will have little to worry about. The past will bury itself.

Q *My dad hollers at me. I'm almost 17, and I resent his ways. I can't invite anyone to my home. If this keeps up, I'll run away. How can I make him change?—C.G.*

A Get your mother to help. Try to work indirectly. Almost certainly your father is frustrated in his daily life. He means well, but reacts to his problems by being irritable. Help him find activities in which he can excel. Any hobby, for example. Or leadership in church or club activities. Success is a great tranquilizer for frustrated people. Don't run away from home. You are almost grown. Soon you'll be treated as an adult.

Q *I'm ready to resign from the human race. I'm a boy 15. Since I was converted a year ago, I've come to realize how much other boys swear, fight, chase girls, and run down religion. My mother tells me that most grownups are even worse. What hope*

is there for mankind under such circumstances?—E.H.

A I can understand your dismay. Sooner or later all young people must realize that the world is not fine and Christian as they would wish it to be. However, there is reason to hope. Human progress comes slowly, but surely. Century by century we are improving. Read some honest autobiographies by leaders of the past. You'll see what I mean. Choose an occupation which will add to human welfare. Render Christian service in all your relationships. You'll feel better.

Q *I'm 16. The boy I go with is 20. He says I should prove my love for him. If I don't, he threatens to stop seeing me. I'd die if I lost him. Must I do what he says?—A.Y.*

A No, you must not. You should say no and make it stick. His suggestion is wicked. If he really loved you, he wouldn't ask you to do anything wrong. Talk with your mother. If that is not possible, go to your favorite woman teacher at Sunday school. You'll be reassured.

Q *My boy friend just received his driver's license. His folks let him use their car, but my parents won't let me ride with him. They're afraid I'll get killed or something. How can I educate my parents?—J.I.*

A First, try to see how your parents feel. They read about fatal teenage accidents. This is a new situation for them. They love you and are afraid. It will take time for them to accept the fact that you are growing up. Would they be willing to talk with the girls' vice-principal at your school? Could they compare notes with the parents of older girls? Will your boy friend co-operate by proving he is a careful driver? If these things can happen and if you don't push them too hard, your folks probably will relent.

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Puzzled about how to handle a situation? You needn't be. Just write Dr. Barbour, c/o TOGETHER, *740 N. Rush St., Chicago 11, Ill., for guidance. He's our experienced counselor—ready to help you.*

getting along Together

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A young man wanted to improve himself in the art of self-defense. His pastor told him it was a fine idea; in fact, he had done the same thing when he was young.

The boy asked what system he had used—Judo or Sullivan. "Neither," replied the pastor. "I used the Solomon system. You'll find it in Proverbs 15:1—'A soft answer turns away wrath.'"

—JANE ELMORE, *Denver, Colo.*

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The day was dreary, but sunshine seemed to follow the young Marine and his girl with her bouquet of roses as they strolled on a crowded street. Lost in a world of their own, I thought, as I saw an old lady being pushed along toward them in a wheel chair.

Suddenly, the Marine took the roses from the girl, tenderly placed them in the old lady's lap, and brushed her cheek with a kiss. Grabbing his girl by the arm, he swung off and I heard him say: "Darling, we have a lifetime of roses ahead of us!"

—MARY RUTH READ, *Morristown, Tenn.*

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Two ministers visiting the Dominican Republic attended worship services one Sunday morning and, not understanding French, decided to follow the order of service by standing and sitting when a man in front of them did.

At one point the man rose; so did the ministers—and laughter swept the church. They learned later that a baptism had been announced for the next Sunday, and the father of the child asked to stand.

—ROBERT E. WENNER, *Allentown, Pa.*

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My grandmother, who lived quite a distance from us, had a bad fall and was taken to the hospital's charity ward. When my aunts arrived, one of them protested. The doctor calmly said: "I know your mother. She'll be happier in the ward."

He was right. Granny had been a midwife, delivering more than 800 babies in her 80 years, and had raised many children of her own. When we asked her how she felt, she snapped: "Never mind about me. Ida, when you go out, take this money and buy a small hand mirror. That woman in the next bed has never seen herself in a mirror, and that old gentleman over there hasn't anyone to get things for him . . ."

Needless to say, Grandma was left in the ward, and the extra money given to the hospital.

—MARTHA NICOL, *Greensboro, N.C.*

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When a tornado struck our Indiana farm in 1956, the roof of our home was torn off and all other buildings lost. We moved into a trailer and piled our furniture under tarps. If it rained, everything would be ruined.

Then, one morning, a group of bearded men came into our yard and asked if they could help. Some were carpenters; they put on our roof. Others piled and sorted timbers, roofing, and bricks. Inquiring, I learned that they were Amish and Mennonite Brethren, about 100 of whom had come to help in our county. I asked the leader why they were doing this. His reply was simple: "This is our religion."

—MRS. CARL M. STEWART, *Salem, Ind.*

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The busy schedule of a farm mother was interrupted one morning when the phone rang. A sick relative needed help. The woman hesitated. The cows were milked, the five children were in school, but there was the washing, the cleaning, and the evening meal to prepare. Nevertheless, she hurried off to help.

Later, when she realized she had left the stove lit, she called a neighbor and asked her to turn it off.

When she returned in late afternoon, she found her neighbor had done more than turn off the gas. Her wash was on the line, the house spotless, and a hot supper on the table.

—PAULA J. KOMIOTES, *Danville, Ky.*

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Little tales for this column must be true—stories which somehow lightened a heart. TOGETHER *pays $5 for each one printed. No contributions can be returned; please don't enclose postage.*—EDS.

Light Unto My Path

JUNE 4

"I have said this to you, that in me you may have peace. In the world you have tribulation; but be of good cheer, I have overcome the world."—John 16:33

"IN THE day of prosperity we have many refuges to resort to; in the day of adversity only one." So philosophized Horatius Bonar, the Scottish clergyman and writer. Truly, there is great truth in this statement.

We have lived during prosperous times and well know our tendency to place our emphasis on the "things" of life. Yet, most of us have lived long enough to know that the "things" of life matter very little when adversity strikes. It is then that we are thrown upon our own spiritual resources. Many have found, and will continue to find, that their resources are not equal to the battle.

It was to just such a situation Jesus spoke when he reminded his disciples that they were soon to face adversity. "In the world you have tribulation." However, he urged them to be of good cheer during their trials, because he had overcome the world.

The disciples found that Jesus' words were true. He had overcome the world and its tribulation. He gave them the strength to follow in his wake. Thus, Jesus says to us:

"In me you may have peace. The world did its worst to me, and I emerged victorious. So also can you, if you will but put your trust in me."

Our Lord can give meaning to all phases of life. Consequently, we will turn to him in times of prosperity and adversity alike. As we remain faithful in prayer, Bible study, worship, and work, let us never forget his counsel: "In me you may have peace. In the world you have tribulation; but be of good cheer, I have overcome the world." May we heed his counsel and accept his peace.

Prayer: Gracious God, our trust is in thee. May we receive thy peace that we may be of good cheer during days of adversity as well as prosperity. Amen.

—DAVIS W. PECK

JUNE 11

I have fought the good fight, I have finished the race, I have kept the faith.—2 Timothy 4:7

DURING a basketball game a spectator rushed down out of the stands and onto the playing floor where he confronted the referee and began to argue. This man suddenly ceased to be a mere observer and became a participant.

Many of us need to get off the side line and into the battle in this matter of living the Christian faith. If we are unaware of the great battles being waged on many fields in the world today in the name of Christ, then we are asleep and our consciences are out of focus. Paul tells us plainly to prepare ourselves for the struggle. ". . . put on the whole armor of God" (Ephesians 6:11).

Confronted by communism and in the face of racial prejudice, the love of money, and corruption in high places, the kingdom cries out for men who will be "strong in the Lord, and in the power of his might" (Ephesians 6:10). To "fight a good fight" we must be courageous, we must be dedicated, and also well-equipped.

Courage is required. Today it takes more than a little courage to be a light in the world and not a reflection of the world.

Dedication is required. It is impossible to wage a war with mercenaries who look to the church for what they can get out of it.

Sound armor is a necessity. Those who have rusty breastplates and dull swords will fall before superior armor.

When we think of a man portraying all that a Christian should be, we think of Paul. If we could see him now, one thing would be quite evident—on his body would be the marks of the battle.

Prayer: Our father, give us courage, dedication, and sound armor that we might "fight a good fight" for thee. Amen.

—JAMES W. LAWTON

Davis W. Peck
Davidsonville, Md.

James W. Lawton
Gonzales, La.

JUNE 18

A soft answer turns away wrath, but a harsh word stirs up anger.—Proverbs 15:1

HERE in Proverbs 15:1 is one of the most familiar of the many sayings about speech found in that book. Another translation of the same passage speaks of a "gentle" answer in contrast to "harsh" words; yet another translation uses the words "mild reply" as against "sharp words."

But who, in his own life, has not discovered the blessing of soft words as well as the damage of harsh ones? The great Seneca once said that "Speech is the index of the mind." But is it not also the index of the feelings?

The emotional tone of what one says is just as important as the thought, and at times of stress, even more important.

But, if a soft answer does turn away wrath, and harsh words do stir up anger, why are there not more soft answers? Do strong and bitter words indicate a weak cause as well as a weakness in character?

The high calling that comes to every Christian is a call to live by the Spirit of our Savior Christ, who "when he was reviled, he did not revile in return."

The questions of the woman of Samaria may have been an attempt to divert His attention from her own moral failures but, though our Lord was aware of her weaknesses, he not only answered her in all kindness, but he also entrusted to her one of the greatest of his teachings: "God is Spirit, and those who worship him must worship in spirit and in truth" (John 4:24).

On another occasion, the people of a village refused to receive Jesus and his disciples. Angered, the disciples wanted to call down fire from heaven and destroy the village. But Jesus rebuked them saying, "The Son of man came not to destroy men's lives but to save them." This was the "soft answer" coming out of a heart of divine compassion.

When a man's faith is firmly established in a cause in which he unashamedly believes, he needs no tirade of angry words against anyone to help protect his ego and make him feel more secure.

General Robert E. Lee once showed strength of character when asked his opinion of a certain man. General Lee answered, "He is a fine and able man."

"But, General," continued the questioner, "do you not know that he criticizes you at every opportunity?"

"Yes, I do," replied General Lee, "but you did not ask what he thinks of me, but what I think of him."

J. Marvin Davis
Norwalk, Calif.

Leo C. Ewing
Galva, Ill.

Prayer: Set thou a watch, O God, before my mouth. Keep thou the door of my lips; incline not my heart to any evil word. Amen.

—J. MARVIN DAVIS

JUNE 25

"All flesh is like grass and all its glory like the flower of grass. The grass withers, and the flower falls, but the word of the Lord abides for ever."
—1 Peter 1:24-25

RECENTLY I flew over the village of my boyhood home. I was delighted at familiar sights presented in minature below me, but sobered by the many changes. Recalling the varied fortunes that have befallen my childhood friends, I realized that their present situations are often logical reflections of their attitudes and conduct as children. A review of those intervening years presented to me evidence that, while man's life is changing, it changes in accord with the unchanging laws of God.

The early Christians were bewildered and confused by the long postponement of Christ's second coming in glory to establish his kingdom on earth. They anticipated that event daily, but they saw only that their years were prolonged, their fellow Christians persecuted, and many believers taken by death.

Peter wrote to reassure these troubled disciples, pointing out in a variety of ways that the things of God are eternal, despite the transitory experiences of man. He spanned the centuries to quote the familiar lines of the prophet as found in Isaiah 40:6, 8. Lines as true today as then:

All flesh is grass, and all its beauty is like the flower of the field. . . . The grass withers, the flower fades; but the word of our God will stand for ever.

We, too, are filled with fear and uncertainty in a world sick with suspicion, distrust, greed, and inhumanity.

We, too, are tempted to wonder if God has forgotten us in our personal struggles and our world in its travail. The prophetic poem recalled by Peter is still ours to claim for strength, courage, and guidance; knowing that, though man may rise or fall, the Word of our God is eternal. It abides for ever and for ever.

Prayer: O God of sustaining power and love, forgive us when we grow fearful or shortsighted in our faith, and uphold us with thine everlasting arm. Amen.

—LEO C. EWING

Looks at New Books

"Spotty" Spottswood has a bigger plane now, but for four years this Piper Cub carried the Flying Parson of the Philippines on his hazardous jungle circuit.

THEY call **Curran L. Spottswood** "The Flying Parson of the Philippines." He's also called "Spotty" by almost everybody he meets. But first, last, and always he is a missionary of The Methodist Church who walks where he can't fly, swims where he can't walk.

Undaunted by weather or impractical landing strips, he has cracked up his single-engine plane more than once in the service of Christ, fighting his way in and out of hidden jungle valleys and carrying medicine, supplies, literature, agricultural aid, and the story of Jesus to the heathen.

Believe me, Spotty's story is more engrossing than the most swashbuckling adventure yarn, and he tells it with exceptional writing skill in ***Beyond Cotabato*** (Revell, $3.50.) Excitement and adventure aren't the important things, however. This is the story of a remarkably dedicated Christian.

Dip into any chapter—say Chapter 14, *Arakan Valley*—and read the first paragraph:

"'What's on the other side of the mountain?' Many, many times, as I sat at my office window looking out at majestic Mt. Apo rising almost 10,000 feet into the sky, I wondered about this question."

So Spottswood flew over Apo, but found no landing place in the broad, virtually unexplored tropical valley on the other side. Later he and his companions moved in on foot through 100 miles of jungle.

"Since this was the first time a doctor or dentist had ever been (there) people crowded in from all sides, for miles around," he writes.

Spottswood arranged for a crude landing strip to be built and returned to his headquarters by raft down a wild jungle river. Later he flew back for a precarious landing and an even more precarious take-off with a sick tribesman.

Such things make up one episode in the C. L. Spottswood story, a story that is still being written in the back country of the Philippines.

Methodists have long been concerned with the moral implications of capital punishment, so I think you'll be interested in the story of San Francisco criminal lawyer George T. Davis, who has waged a 30-odd-year battle against it. Among his clients have been Caryl Chessman, labor leader Tom Mooney, and others ranging from an impoverished Filipino houseboy to the head of a vast European munitions empire.

Brad Williams tells about this lawyer, whose unorthodox tactics rival those of the fictional Perry Mason, in ***Due Process*** (Morrow, $4.50). You'll find plenty of food for thought in it, and it's fascinating reading.

Modern religions ignore the role of fate, leaving us confused and without direction, believes **Ernest K. Gann.** To Gann, a veteran airline pilot before he became a successful novelist, fate is very real—an enemy that hunts men down.

In ***Fate Is the Hunter*** (Simon and Schuster, $6) he retraces his flying years, remembering the men and instances at which fate struck. Since it is obvious from the history of flying men that favorites are played, how do you account for those who are ill-treated? To what extent can the pattern of anyone's fate be contrived by the individual? These are the questions that bother him.

He doesn't find the answers. But few men have ever been able to write about flying and fliers as Gann does. So it's a powerful, seeking, and sensitive book he's created, and in its way a religious one.

Writing about beloved relatives is one of the trickiest labors in the field of letters. Subconscious censors compel even seasoned authors to suppress the faults and idiosyncrasies that lift personalities from the realm of puppets to flesh and blood.

This problem plagued **Kathryn Hulme**, but only a little, in ***Annie's Captain*** (Atlantic-Little, Brown, $5). This is the life and love story of Miss Hulme's grandparents—Captain John Cavarly, who skippered sailing ships and side-wheelers around the Horn and in the China trade, and his lovely, spirited little Annie, who was never cut out to be a sea captain's wife but "became one gladly, slightly madly" on the quarter-deck of the captain's own ship.

The book gives a family-slanted view of the life and careers of seamen in the days when sail was giving way to steam and wooden ships became iron ones. It doesn't equal Miss Hulme's best-selling *The Nun's Story,* but I enjoyed it.

The ancient and majestic siddur, traditional prayer book of the Jew, has had a profound influence on the prayer and ritual of Christianity. So I was delighted to see a copy of an entirely new translation of ***The Siddur: The Traditional Jewish Prayer Book*** (University Books, $17.50) by Dr. **David de Sola Pool**, rabbi emeritus of the Spanish and Portuguese Synagogue of New York City.

Although copies of *The Siddur* were

printed in New York 10 years before the Declaration of Independence, this is the first authoritative and definitive translation for Americans. As I turned its pages (from right to left, in traditional sequence, with Hebrew and English on facing pages) I was amazed at the joy, even the gaiety of Hebrew services. This certainly belies the popular conception of Judaism as a severe and somber faith.

Intrigued by the title, I took ***How to Live on Nothing*** (Doubleday, $4.95) home and read aloud from it somewhat ostentatiously. My wife said little, but a few days later—when my morning coffee turned out to be made from roasted rye seeds, I decided economy can be carried too far.

I think that's what **Joan Ranson Shortney** has done in this book, and the result is a fascinating but somewhat dangerous mixture of advice. For instance, I'm sure the National Safety Council would not be happy about some of her recommendations for home cleaning with combustible liquids.

My desk-bound life doesn't seem so bad in the wintertime. But come early summer days I want *out*. So I turn to stories of the seven seas and faraway places.

One of the best is ***The Long Voyage*** (Harper, $5). It took **Adrian Hayter** six years to sail alone from England to New Zealand in a 32-foot yawl. There were stops at great seaports, corrupt backwaters, and havens of primitive beauty. Hayter was determined to discover within his self-imposed solitude en route a dynamic core of meaning for his life. Hence the story of his spiritual growth takes precedence over what would otherwise be an absorbing adventure tale.

A lot of young readers, undoubtedly, already have read ***Kon-Tiki***, for **Thor Heyerdahl**'s best-selling account of his voyage across the Pacific on a primitive raft has appeared in 50 editions, including one in Eskimo, as well as in excerpt form in textbooks and anthologies. Now readers aged nine and up have their own special edition (Rand McNally, $4.50), complete with simplified text and brilliant illustrations.

The Second World War, by **Winston S. Churchill** and the Editors of *Life*, originally published in two volumes, also has been skillfully adapted for young readers in a special one-volume edition (Golden Press, $7.95). Here is the heart of Churchill's Nobel Prize winning story, together with an epilogue in which the great British leader gives his verdict on what has happened since. Combined with a treasury of memorable pictures, this book is a prime example of the first-rate histories available for young people

Got a Minute?

NOW'S the Time When You Have the Time

. . . to do all the things that there never was time for before! The world's a pretty interesting oyster—and these books will help you enjoy it more:

Get in There and Paint, by ***Joseph Alger*** (Crowell, $2.95) —sheer enjoyment in store for those who follow the author in painting pictures for fun.

You Can Analyze Handwriting, by ***Robert Holder*** (Prentice-Hall, $4.95)—illustrated directions for learning a delightful and absorbing pastime.

Chess in a Nutshell, by ***Fred Reinfeld*** (Doubleday, $2.95) —basic rules of play for this intriguing royal game; good reference, too, during games.

Fielding's Travel Guide to Europe, by ***Henry Fielding*** (Sloane, $5.95)—a comprehensive and witty guide for the seasoned traveler or the armchair globe-trotter.

Better Homes & Gardens Garden Book (Meredith, $4.95) —a completely indexed and well-illustrated handbook on gardening, landscaping, and lawn care.

The Lifetime Reading Plan, by ***Clifton Fadiman*** (World, $3.75)—meeting great writers of Western tradition makes this book a source of growth and enjoyment.

. . . and for the most satisfying reading of all, try the "self-tested" variety—go back and reread the books you yourself have treasured over the years!

"Sour godliness is the devil's religion"
—JOHN WESLEY

The pastor took his watch in for repairs and explained:

"I have all the faith in the world in this watch, but faith without good works is dead."

—CHARLES L. WARD, *Durant, Okla.*

•

A Methodist minister was found to have diabetes and while under treatment acted as hospital chaplain. His popularity in that post led to his retirement from the church, which made him a pastor emeritus. He was then hired by the hospital.

A woman in his former church, misunderstanding his honorary status, spread the word: "Poor Mr. Johnson—first he had diabetes, and now he has emeritus."

—VIDA HOWARD, *Miami, Fla.*

•

A minister was called by the tax collector about a $500 church donation claimed by a parishioner.

"Did he give that amount?" asked the taxgatherer. The minister hesitated, then replied:

"No—but he will!"

—MAXINE BARTLETT, *Twisp, Wash.*

•

A backwoods preacher was talking about heaven, describing all its glories. He paused to ask for a show of hands of all who wanted to go there. All but one man responded.

The preacher, shocked, asked the holdout, "Do you mean to tell me you don't want to go to heaven?"

"I want to go all right," came the reply. "But I thought you were trying to get up a load for tonight!"

BERNARD WALTON, *McComb, Miss.*

My children had been praying for a baby brother or sister and had been told to expect one. One weekend when we were camping out in the hills, young Herbert called out after bedtime that he had to get up and pray some more.

He got out of bed, knelt down, and said: "God, you better not send the baby tonight. There isn't anyone home to take care of him."

—MRS. M. NELLIE MAY, *Parlier, Calif.*

•

My minister-husband reserves Saturday for "practice night," meditating on his next day's sermon.

One night our five-year-old, in answer to a caller's query, said, "My dad's at the church, practicin'."

"Is there a wedding rehearsal?" asked the visitor.

"Oh, no, he's just practicin' . . . you know, practicin' what he preaches!"

—MILDRED R. BENSMILLER, *Kearney, Nebr.*

•

I explained to my primary class that the fourth Sunday each month in our church is "Missionary Sunday" and anyone who wished might bring something for the worship table.

When church school was over the following Sunday, a seven-year-old brought me a dime.

"Teacher," he said, "I thought we were going to have a special collection for Michigan Sunday."

—MRS. ARTHUR KALBER, *Cheyenne, Wyo.*

•

A young friend, who attended Sunday school for the first time, was asked how she liked it. "What did your teacher tell you?" her mother inquired. The girl replied, "To be quiet."

—MRS. HELEN GAINES, *Sarner, Pa.*

•

The minister knocked on the door of a house. "Is that you, angel?" called a woman's voice.

"No," came the answer, "but I'm from the same department."

—FRANCES BENSON, *Holly, Colo.*

•

Pat learned to read a few words in the first grade and she also loves to be read to.

"Mommy," she asked one day, "do you like maple leaf stories best?"

"What?" puzzled her parent.

"You know, true stories or maple leaf ones?"

TAD VOYLES, *Memphis, Tenn.*

•

That church-related anecdote you heard the other day—why not share it with other TOGETHER *readers? If it's selected to appear, you'll receive $5. Sorry; we cannot return any contributions.*—EDS.

today. Many parents probably will be caught dipping into its pages, too, either to find a quick answer to a question or just for the pure joy of reading a classic narrative that has been condensed but not spoiled.

Only the wisest men can explain complex matters so they seem simple. Such a man is **Austin Farrer**, Church of England priest whom C. S. Lewis has called "one of the most learned theologians alive."

In ***A Faith of Our Own*** (World, $3.75) Dr. Farrer considers the demands and responsibilities of the Christian faith in daily life. It's a book of rare power.

The idea of keeping a many-volumed encyclopedia up with the world has always staggered my imagination. And now that I've learned how the editors of one reference work do it, I think I'm more staggered yet.

Preparing for the 1961 edition of the ***World Book Encyclopedia*** (Field Enterprises, $179 for Aristocrat binding, other bindings less), World Book editors revised more than a third of the pages in the 20-volume work. This included adding such information as an article on the Abominable Snowman by explorer Sir Edmund P. Hillary, pictures and text on the latest in transportation—the air-cushion vehicle that rides on air, 1960 election results and the 50-star flag, the latest data on space travel, and descriptions and maps of the dozen African nations that won independence in 1960.

The *World Book*, long recognized as a standard reference work, is designed primarily for use by students from elementary grades through high school. But it's also a rich trove of information for all members of the family.

If you read Oren Arnold's article, *Pornography Can Hit Your Home, Too* [March, 1960, page 22], you know parents today need to be more and more alert for obscene mail addressed to their youngsters. This vicious traffic already solicits 1 million minor children, and it's growing.

James Jackson Kilpatrick repeats Arnold's warning in ***The Smut Peddlers*** (Doubleday, $4.50), reminding us at the same time that in our enthusiasm to rid the mails of obscenity we must not open the door to unwise censorship of the press.

Kilpatrick, who's editor of the Richmond, Va., *News-Leader*, has made a thorough study of the field, and his book is provocative and informative.

It's refreshing to read a book on Latin America that doesn't picture its people as crude, unlettered peons who know not whither they go politically and are ready to accept nearly every

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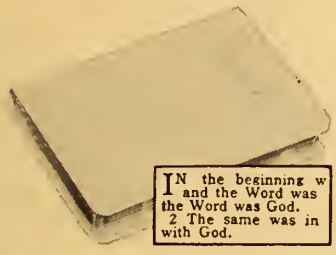

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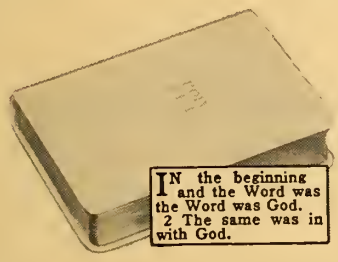

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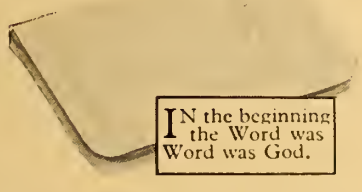

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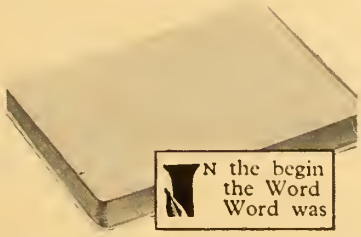

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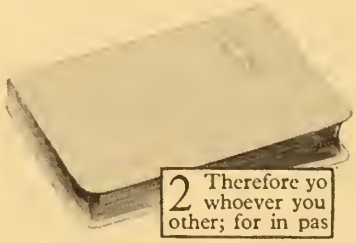

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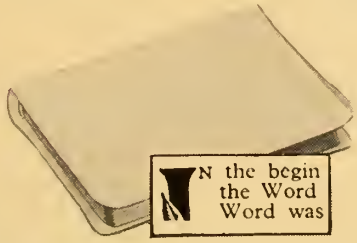

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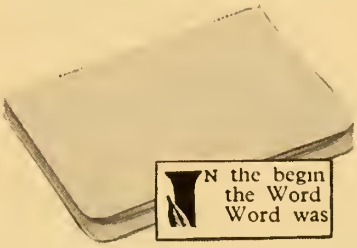

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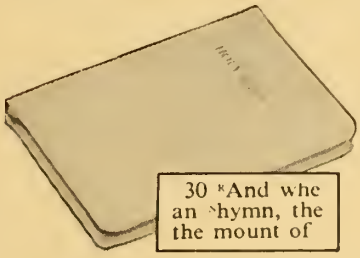

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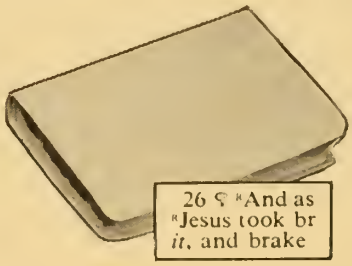

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"ism" that might be offered to them.

In *The Struggle for Democracy in Latin America* (Macmillan, $4.50), **Charles O. Porter** and **Robert J. Alexander** discuss U.S. foreign policy and the most recent incidents in the 20 republics' struggle for democracy. Both men have been in government, both are deeply interested in Latin America, and their outlook on its problems is an optimistic one.

June being the month of roses, it seems a good time to mention a practical and attractive book on ***Simplified Flower Arrangements*** (Viking, $5).

The author, **Patricia Easterbrook Roberts**, draws on unusually full knowledge of the subject and emphasizes the simplest and most effective ways of arranging popular and readily available flowers—including roses, of course.

Who doesn't occasionally like to fancy himself as a spy, complete with cloak and dagger? You won't find any instructions for making false mustaches or secret codes in ***Strategic Intelligence and the Shape of Tomorrow*** (Regnery, $4), but if you'll follow its lead you can become your own "intelligence" expert on world affairs.

For, believes author **William Montgomery McGovern**, all of us can foretell future international events, regardless of our military or political background, because the facts are available to all. We simply have to know where to look for them.

Now political-science professor at Methodist-related Northwestern University, McGovern is well qualified to tell us where to look. A former member of the Joint Chiefs of Staff Intelligence Committee and of the Joint Strategic Survey Committee, his fame is almost legendary.

He sometimes believes in disguises, however. I must tell you that he once penetrated the forbidden Tibetan city of Lhasa, disguised as a coolie.

The Soviet Union and Iron Curtain countries openly exploit nationalism in the Arab world. But, without publicity, other foreign elements are equally active in this crossroads of Asia and Africa, warn foreign correspondents **Irving Sedar** and **Harold J. Greenberg** in ***Behind the Egyptian Sphinx*** (Chilton, $4).

They charge that many of Hitler's top Nazis are today in key positions in the Egyptian government, that the remnants of Rommel's Afrika Korps are secretly training a desert army in the Nile Valley, and that certain powerful elements in West Germany are quietly co-operating with Nasser toward establishing a third, or middle, power bloc between the democratic West and the communist East.

On a night flight from Wichita to Chicago recently I had the illusion of flying over a single city, so closely spaced were the twinkling lights thousands of feet below. That isn't precisely the case yet, says ecologist **William Vogt** in ***People! Challenge to Survival*** (Sloane, $4.50), but he predicts that by 1975 we can expect to be living in a country of vast interlocking cities, with towns and rural areas totally engulfed by suburbia. Fresh food will be available to progressively fewer people, escape from the human hive ever more difficult.

On a global basis, the significance of mounting population pressures is yet more critical. Vogt warns that if these pressures are allowed to grow unchecked, there will be little hope of saving civilization as we know it. His book is disturbing but essential reading.

Confessions of a Conformist (Norton, $3.95) is a nonconformist book about conformism (or it may be the other way around). Starting with the term "nonconformist orthodoxy," author **Morris Freedman** weaves in and out of a seeming paradox. One scarcely knows which dogma is under attack, but either way is just as interesting as the other. With the critical eye of both interested parties, he looks at science, religion, race, advertising, the automobile, and even has the "educationists" and "humanists" at each other's throats. His treatment is light but it's a meaningful book.

Those who remember the good old days—and those who don't—will enjoy a collection of stories, reminiscences, and illustrations compiled by **R. J. McGinnis** in co-operation with the staff of *The Farm Quarterly*.

The Good Old Days (Harper, $10) is an affectionate evocation of rural America before the gasoline engine and the industrialization of agriculture. Here is the America of the husking bee, the threshers, the one-room school and the McGuffey reader, dirt roads and covered bridges. And amid the nostalgia the reader can spy a way of life that has provided a rich portion of our heritage.

I, Barnabas, was not fortunate in my schoolboy introduction to mathematics. So when Tommy Barnabas came home from classes with a large red "arithmetic book" tucked under his arm, settled himself down, and buried his

Small Boy

A small boy wanders the ways of summer;
School days are over, his heart is free.
Free as the woodpecker that, like a drummer,
Hammers the trunk of an old dead tree.

A small boy goes where his dreams will take him;
Down through the meadow and over the hill;
And nothing it seems will serve to wake him
Till lamp light gleams on the window sill.

A small boy goes home in the twilight;
Where he has been, ah! no one knows;
Not even himself, but there is a high light
Deep in his eyes by which he grows.

O small boys over this world of ours,
Small boys to me, men too soon, too soon,
Live to the full as you wade the flowers,
As you wander the dream-filled paths of June.

—Enola Chamberlin

head in its pages, I was most interested.

After Tommy had finished it, he graciously let me read it, and my dignity was somewhat restored when I learned that it was designed for inquiring minds—both "those of children and bright adults." This fascinating exploration of the world of numbers and space is ***The Giant Golden Book of Mathematics*** (Golden Press, $3.95). **Irving Adler**, former mathematics instructor at Columbia University, leads the way in sparkling, lucid text. Lowell Hess lights the path and delights the eye with brilliant, imaginative illustrations.

My co-worker Sally Wesley was glowing over a large volume with a colorful jacket when I stopped in her office recently. It was ***How America Eats*** (Scribners, $10), by a lady with the marvelous name of **Clementine Paddleford.**

Sally assured me that Miss Paddleford, a top food writer, takes readers on a gastronomical tour par excellence, and I pass her recommendation on to you.

In these days of psychoanalysis, marriage counselors, and the "modern woman," you may be tempted to dismiss ***The Biblical View of Sex and Marriage*** (Scribners, $3.95) with a single word—"outmoded." I hope you don't. It's one of the soundest, most valuable books on Christian marriage I've come upon in some time.

The author is Princeton Professor **Otto A. Piper**. It's based on his book of 20 years ago, *Christian Interpretation of Sex,* long considered a standard work. As the changed title indicates, many additions and revisions have made it a new book. Hardly a paragraph has remained the same.

In ***The Folk Songs of North America*** (Doubleday, $7.50) **Alan Lomax** has in effect created an informal history of America, told through its songs and its people. More than 300 songs are discussed in the 623-page volume, and anthropologist Lomax' interest in the "why" of folk songs is evident as he gives the sociological, economic, moral, and psychological background of each song.

Chords for guitar accompaniment are indicated over the music for each song, and there are 100 full piano arrangements. Quite an addition to a home library shelf, especially if it happens to be near the piano!

I've been reading two very different books on spiritual healing.

Methodist minister's wife **Gertrude D. McKelvey** takes the popularized approach in ***Finding God's Healing Power*** (Lippincott, $3.50), telling a swift-paced, enthusiastic story of heal-

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ing as it's practiced by the larger Protestant denominations.

More thoughtful is that of Swiss pastor **Bernard Martin** in ***The Healing Ministry in the Church*** (Knox, $3). His concern is not with the individual who may have a special gift of healing but with the church as a whole, and all its pastors. He wants to see every parish recover its ancient conception of healing as a normal part of Christian ministry.

British royalty gets close scrutiny in ***The House of Hanover*** (Coward-McCann, $5.75) by **Alvin Redman**, and in ***George III*** (Little, Brown, $6) by **J. C. Long**.

The House of Hanover is slow moving if you wade through the opening 40 pages on the Hanoverian ancestry, but then it livens up. As it relates the intrigues of Court, the internecine political struggles, the insanity, and scandals of the six Hanovers from the hated George I through the beloved Victoria, I wondered at times how England managed to expand.

George III is the expanded story of one of the Hanovers—the complex and eventually mad king whose stubbornness and villainy toward his American colonists brought about the Revolutionary War and American Independence. Long's summary of the War is enlightening as is his recital of the affairs of the man who reigned for years.

Until he was declared insane in 1811, George's attempt at autocratic rule got him into frequent trouble as he tried to extend royal authority, control the press, and halt social reforms. In his last years he was not only insane but wholly blind, deaf and largely incommunicative. White-bearded and dressed in white tunic, he haunted the corridors of Windsor—oblivious to the great events that marked the early 1800s.

If you've visited the Southwest, you've probably seen paintings by a flourishing school of youngish Indians centering around Santa Fe, N.M. Dale Stuart King, a publisher at Globe, Ariz., has brought together both paintings and a story by **Pablita Velarde** from the Santa Clara Pueblo in an oversize book. ***Old Father*** ($7.95) it's called, and it's a smoothly unrolling bit of Americana legendry. Even more delightful are the artist's delicate, soft-toned paintings. I'm quite ready to agree with the many who cite Pablita Velarde as "finest of America's Indian women painters."

Looking at a copy of ***Samuel, the Ambitious Flea*** (Reilly & Lee, $2), it seemed to me there was only one person on the staff who should review it. So I asked the editor of *The Wicked Flea* if he would comment on **Pamela Lloyd**'s tale for tots. I didn't really expect him to go overboard, but he did, and here's what he said:

"Samuel is the most unforgettable flea I have ever met. His story touched my heart. Samuel wasn't a prodigal flea—he didn't run off with his share of the family's wealth and come back out at the seams—he was just adventurous. Happily, Samuel's story has an ending that would warm the cockles of even the most wicked flea's heart."

Well, you take a look, the next time you're shopping for your small fry—but don't expect your dog to like it.

Wilbur Cross' story of the tragic flight of the dirigible *Italia*—***Ghost Ship of the Pole*** (Sloane, $5)—left me with mixed emotions: sympathy for Umberto Nobile, designer, builder, and captain of the *Italia;* repugnance over the do-nothing attitude of Italian officials and the captain of the *Citta di Milano,* the base ship (who even days after the dirigible had crashed on an ice pack in the Arctic was "uncertain what to do and convinced that the safest course was to do nothing"); disgust at Fascist officials who ignored accomplishments of the flight to discredit and dishonor Nobile; and admiration for the Alpinist officer who disobeyed the *Citta*'s captain and set out on foot to hunt for crash survivors.

Ghost Ship of the Pole is a thrilling account of the crashing of the *Italia* and the ordeal of its crew, and a shocking account of the political jealousies and injustice that followed this international tragedy of 33 years ago.

TV has constantly portrayed the West as a fabulous realm largely peopled by extraordinary folks who exist without work and subsist without earned food. It's refreshing, therefore, to come across a simple tale of real people in the Nebraska Sandhills such as ***Western Story: The Recollections of Charley O'Kieffe, 1884-1898*** (University of Nebraska Press, $4.50).

I thank this book for a new and useful addition to my vocabulary—*heyoka*. A heyoka is a member of an exotic Sioux cult who for strange reasons did things backwards. You laughed, they wept; you went forward, they reversed. Come to think about it, I've known several paleface heyokas!

Robert Hillyer pursues poetry with the rule book and catches it, only to set it free. ***In Pursuit of Poetry*** (McGraw-Hill, $4.75) is a thorough guide to the understanding and appreciation of verse and all its forms. Pulitzer Prize poet Hillyer first dissects poetry, probes into its anatomy and techniques, then discusses the background of English poetry, and evaluates 20th-century verse. His book will supply the reader with a sense of the spirit of poetry.

—BARNABAS

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Gerald Kennedy

BISHOP, LOS ANGELES AREA, THE METHODIST CHURCH

THE DETECTIVE novel has been with us a long time and has assumed certain characteristics which are almost as rigid and unbending as the laws governing the form of a sonnet. For one thing, the person killed has to have been so bad that he is no great loss to society. Then the murderer must be found even when we have some sympathy for him, because society has to be protected. There may be a love motive running through the story, but it never becomes the dominant theme. The detective who tracks down the killer may be a woman, either young or old, or a priest, or a professional private eye, and he must have character.

In our time, this form of fiction has sometimes turned to violence and torture as ends in themselves. It is a reflection of our age that we think we can make a story exciting by ruthless and indiscriminate slaughter. But the classic stories never stoop to this level.

Now one of the best murder-mystery writers is Agatha Christie. She writes in good taste and with a sense of human motives and reactions. I was delighted, therefore, to pick up a book containing three murder novels in one volume. It is

MURDER PREFERRED, by Agatha Christie *(Dodd, Mead, $4.95)*.

In two of the stories the detective is the famous Hercule Poirot. He is a Belgian, somewhat of a dandy, somewhat eccentric, but completely honorable. He has a sharp mind and does not think that he should run around looking for clues. He leaves that to the police and thinks his way through to the solution.

The first novelette is *The Patriotic Murders*. This involves a government financier and has to do with high-level politics. Poirot comes into it because his dentist gets killed. The last story in the book is entitled *Murder in Retrospect* and also has Poirot as its sleuth. In this case, a woman was declared guilty of poisoning her husband and executed. Sixteen years later, her daughter is convinced that her mother was innocent and finally persuades Poirot to re-examine the case. He goes back and talks to the people involved and comes up with a surprising and exciting conclusion.

The story between these two, *A Murder Is Announced*, has to do with a wonderful old lady called Miss Marple. In a small English town strange happenings take place, and Miss Marple, because she knows human nature so well, begins to see the thread and helps the police follow it through to the conclusion. Miss Marple is quite a gal, and if preachers knew as much about human nature as she knows, we would be better pastors and more competent counselors.

Altogether this is mighty good medicine for a weary fellow at the end of the day. Put *Murder Preferred* on your bedside table and throw away your sleeping pills.

Some time ago I mentioned a novel by C. P. Snow, and I was so enthusiastic about it that I went back and found another one. It is

THE MASTERS, by C. P. Snow *(Scribners, $4.50)*.

This book deals with 13 Fellows of a college in Cambridge University. The plot is so simple that it makes a fairy story sound complicated. For all the book deals with is the maneuvering of this group to elect a master of the college. Your first reaction will be: who cares? But, believe me, I could hardly put the book down, and the little world of these few men took on the importance of the universe itself. The maneuverings become as important as an American presidential election.

C. P. Snow knows how to make every man's life represent all men's lives. He has that wonderful gift of bringing the universal into the particular. His stories hold interest by revealing the meaning of ordinary life and not by dependence on a weird atmosphere or complicated plot. The book is great stuff, good reading, indeed, for our hectic, restless, unhappy generation. But I must turn off this exuberance before I stop being a reviewer and turn into a salesman

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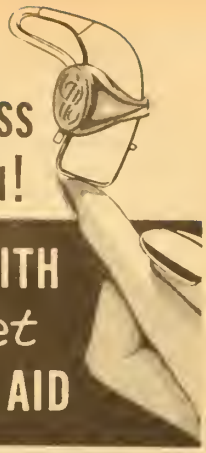

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TIMOTHY'S *Friend*

"There beside him stood . . . a very long, odd-looking someone with a great many legs."

By MARGARET REDFIELD

TIMOTHY Ant knocked on the door once more, then sighed and sat down on a pebble. He opened the lunch his mother had fixed for him early that morning and began to nibble on a crumb of gingerbread. Timothy had come clear across the meadow to visit his aunt and uncle and six cousins, and he was disappointed not to find them home.

Suddenly someone nearby cleared his throat very loudly. "Har-rumm!"

Timothy jumped so that he almost dropped his gingerbread crumb. There beside him stood a strange looking someone—a very long, odd-looking someone with a great many legs. Timothy stared at the legs and began counting to himself, "One, two, three —"

"A hundred," said the stranger.

Timothy jumped again.

The stranger smiled. "A hundred legs," he explained, "that's how many."

"Thank you," said Timothy. He held out his knapsack. "Will you have a gingerbread crumb?"

In no time at all the crumbs were gone. The stranger wiped his mouth tidily on a blade of grass. "Thank you very much," he said. "I must be going now, but if there is ever anything I can do for you, remember that I live

under the big rock by the meadow gate."

A few minutes later, Timothy saw his aunt and uncle and six cousins scurrying through the grass.

"Why, Timothy!" they all cried, "what a nice surprise!"

Then they hugged him and patted him with their feelers and invited him into their house.

"We're sorry you had to wait," said Timothy's uncle, "but we've been looking for another place to live. We are afraid to stay here any longer."

"Afraid?" asked Timothy.

"Yes," cried his cousins, "a monster has moved into the neighborhood, and we are all so frightened that we are going to move away!"

"We found a nice little place by the oak tree," said his aunt.

"Will you help us move?" asked his uncle.

Of course Timothy said he would, and they began piling things together very neatly. But when they tried to move the bed of moss on which the six cousins slept, it was too heavy.

They tugged and they pulled, and they shoved and they pushed, but it would not budge. Timothy's aunt and uncle sighed, and the six little cousins burst into tears.

Then Timothy gave a shout. "Wait a minute! I know someone who will help us move the bed!" And he hurried out the door.

When Timothy reached the rock by the meadow gate, the stranger was sitting in the doorway with all his legs crossed one over the other. Timothy explained his problem, and the stranger said he would be glad to help just as soon as he could get all his legs uncrossed. Then he and Timothy hurried back to the little house where Timothy's aunt and uncle and six cousins were waiting.

But when they opened the door, the ants all began to scream and cry. "The monster! The monster!" Then they rushed to hide under the bed.

Timothy and the stranger looked over their shoulders, but not a monster could they see.

"If a monster comes," said the stranger bravely, "I will protect you with my hundred legs." And then he picked up the bed as though it were nothing at all. Timothy's aunt and uncle and all the cousins squealed as the bed was lifted high above them.

"There he is!" they shouted, pointing to the stranger. "He's the monster! Run, Timothy! Run for your life!"

"Shame on you!" cried Timothy. "This is not a monster at all."

"Well," said one cousin "if he's not a monster, why are we frightened?"

The stranger sighed and brushed a tear from his eye. "I really wish I knew," he said sadly. "Perhaps it is because I am so homely and have so many legs."

"I don't think you are homely at all," said Timothy, "and it's not right for folks to run from you just because you don't look like us."

The six little cousins crept a bit closer, and then Timothy's aunt and uncle came up and patted the stranger with their feelers.

"Children," they said, "we were mistaken. Now that we see him closer, we can see that he is not a monster at all!"

"What is he, then?" asked the six little cousins.

"Why," said Timothy's uncle, "he's a friend—that's what he is!"

Then, because there was no monster, there was no need to move; and Timothy's friend, whose name, it turned out, was Mr. Centipede, helped them put the furniture back in place.

All afternoon, they worked and laughed together, and by the time the sun sank down between the tall stalks of the cornfield, they were very good friends.

"Thank you for helping us, Mr. Centipede," said Timothy's uncle.

"I'm glad you will be our neighbor," squeaked the littlest cousin. The other five cousins agreed.

"Won't you stay to dinner, Mr. Centipede?" asked Timothy's aunt.

So they all had a fine dinner of bread crumbs and egg whites, and everyone agreed that it had been a happy day.

Tickle TIME AWAY

On long summer days, on long family trips—whenever time seems to go by *too* slowly, try a silly tongue twister! These five will get you started. Repeat each one as fast as you can, and listen to your tongue play tricks on you. Then tickle time away with some tongue twisters all your own!

- Which witch whittled whistles?
- Some summers, Sam simmered.
- Betty better butter bread.
- Sally slipped on slippery slippers.
- Mitch washed his wrist watch.

An Evening Prayer

The singing birds
Have gone to bed;
Each blossom nods
Its sleepy head;
And little children
Just like me
Kneel down and say
Their prayers to Thee.

And while I'm sleeping
Through the night,
All tucked beneath
The covers tight,
I know there's not
A thing to fear,
Because my heavenly
Father's near.

—Muriel Lumsden Sonne

Bienvenidos to The Cernudas From Cuba

LAST OCTOBER, Ramon Cernuda, a Havana furniture-store and factory owner, flew to Miami with his wife, Leticia, Ramon, Jr., 14, Lety, 10, and Eduardo, 5. Then he returned to Cuba to operate his business. But by February, he was in trouble—for he was not a Castro man.

The press accused him of such "counter-revolutionary activities" as "failing to purchase new stock for his store" and "failing to run his factory at full capacity." Recognizing the signs of imminent personal danger, he hurried back to Miami. The next day, his store was nationalized, his home confiscated, and police were looking for him.

The Cernudas were lucky. Unlike most of the estimated 40,000 Cuban refugees in Miami and Key West, they had some money in the States and were not completely dependent on others for subsistence.

Most of their self-exiled countrymen, however, fled on short notice and arrived in this country with no more than the $5 limitation set by Cuban law. Thrown into Florida's already overstocked labor market, they are willing to take almost any job. Especially hard hit are families of men who left Florida after signing up with anti-Castro forces which in April hit southern Cuban beaches to reopen civil war on the island.

The Cernudas also were not typical of other Cuban refugees because they

The Cernudas (from left): Ramon, Jr., Eduardo, Lety, and Mr. and Mrs. Cernuda stand before White Temple Methodist Church in Miami.

Outside White Temple's refugee registration and counseling office, Ramon Cernuda (in suit) talks to recently arrived Cubans as they wait their turn to be interviewed.

are Protestants. Ramon, Sr. learned English at the Central Methodist School for the primary grades, attended Methodist-related Candler College for high school, and earned a CPA degree from Havana University. His English-speaking wife, Leticia, went to the Methodist girls school in Buena Vista. Ramon, Jr. and Lety attended Methodist missionary schools in Cuba and currently attend public schools in Miami.

Like many refugees, Protestant or Catholic, first port of call in Miami for the Cernudas was the registration and counseling office in White Temple Methodist Church. Here, Dr. Carl D. Stewart directs efforts of the Methodist Committee for Overseas Relief to care for the refugees. This office, set up last November, works with the Methodist-built Latin Center and Trinity Methodist Church. Refugees are registered and interviewed, their special skills noted. The centers seek employment for the Cubans, feed and clothe them, and urge churches in other cities to sponsor refugee families.

Churches and individuals in and outside of Miami have contributed food and clothing as well as money; and, besides MCOR contributions, Church World Service (refugee

This shot was posed to recreate the situation last February when the Cernudas, having broken all ties with Cuba, were registered by Dr. Carl D. Stewart, who heads the Methodist refugee program. Experienced in tribulation, Ramon has helped out regularly at the busy refugee center where new arrivals are received.

Cuban or American, children are still children. A drum and a doll go far toward making surroundings more like home for Eduardo and Lety.

Left-handed hook shot: That's Ramon, making new friends by showing how Cubans play basketball. His adjustment hasn't been too difficult, thanks to his knowledge of English and his skill in athletics.

The Cernudas From Cuba *(continued)*

agency of the National Council of Churches) has sent $1,000 and purchased more than $3,000 worth of food.

English classes are being held for the refugees in Riverside Methodist Church, Miami. Last December, 64 young refugees enjoyed a Christmas party at White Temple sponsored by five Miami Methodist Youth Fellowships. Methodist refugee committees composed of prominent ministers and laymen are functioning in both Miami and Key West.

Since June, 1959, it is estimated that 1,000 Cubans a week have entered this country, primarily at Miami and Key West. After the United States broke off relations with Cuba last January, the flow of refugees lessened a bit as Cubans found it difficult to procure visas and permits. But even since the fresh outbreak of civil war, thousands are finding ways to escape.

Many are afraid to reveal their identities, fearing reprisals on relatives still in Cuba. The Cernudas, however, have no relatives in their homeland and were happy to cooperate with TOGETHER's cameraman. These pictures show how Miami Methodists, backed by others across the country, have joined in saying *Bienvenidos!* (Welcome!) to Cubans who seek freedom in America.

Here's a morning ritual in any home—Cuban or American. Ramon has had one cup of coffee, and his wife is in the kitchen preparing another in the manner familiar to Cuban coffee drinkers.

"Here, Eduardo. It's not hard. Let me show you." In kindergarten church school at White Temple Church, a sympathetic teacher tries to break through a bashful five-year-old's indifference to strange ways and words.

Lety (above) who studied English in Cuba, is able to read the lesson aloud to the others in her White Temple church-school class. For Cubans who don't know English, services are held in Spanish at the Latin Center Church.

The 11 a.m. service at White Temple Church finds the five Cernudas in the front row. For them and many Cubans in Miami like them—just over an hour by air from their homeland—the question in their hearts, if not on their lips, is: "Will we ever return . . . ?"

NEWS of the world parish

EXPECT 2,000 AT WORLD METHODIST CONFERENCE

Approximately 2,000 Christian leaders are expected to attend the 10th World Methodist Conference at Oslo, Norway, August 17 to 25.

Delegates from 40 Methodist bodies in 76 countries will spend 9 days exploring the theme of the conference, *New Life in the Spirit.*

Among many business items to be transacted is installation of new officers who were designated by the WMC's Executive Committee in Zurich, Switzerland, last August. Bishop Fred P. Corson, Philadelphia, Pa., will be the new president. Dr. Elmer T. Clark, Lake Junaluska, N.C., and Dr. Lee F. Tuttle, Winston-Salem, N.C., will be elected secretaries resident in the United States. Max W. Woodward and E. Benson Perkins are to be elected secretaries resident in England.

Bishop Corson

Dr. Clark

Dr. Tuttle

Other items of business will include the discussion and probable adoption of a new constitution, and the election of new members from each of the 27 denominational "sections" which are represented in the World Methodist Council.

Among the topics to be considered at the conference are *The Holy Spirit in Biblical Teachings, Witness of the Spirit, The Church and the Family, The Laity and the Church, The Holy Spirit and Moral Standards, Youth and the Church, Reconciling Races and Nations, The Doctrine of Perfect Love,* and *The Evangelistic Genius of Methodism.*

Each day from noon to 1:30 p.m. there will be a program entitled *Methodism in Action,* which will deal with such matters as *American Methodism Since 1956, The Negro Methodists in America, Methodism in Education, Methodism Beyond the Iron Curtain, Methodism in South Africa, Methodism in Latin America.*

After the election of officers, Dr. Clark will be the editorial secretary in charge of publication work in the U.S. He also will be in charge of the World Methodist Building at Lake Junaluska, N.C.

Dr. Tuttle will head a branch office that is expected to be located in New York. He will be in charge of general administration, and will supervise such programs as the exchange of preachers, conference visitation in the U.S., and world conferences on evangelism (in association with Dr. Harry Denman of the Methodist Board of Evangelism).

American Methodists en route to the conference have been invited by British Methodists to attend their 45th annual Methodist School of Fellowship, August 5 to 12. The meeting to be held at The Hayes, Swanwick, Derbyshire, will present a series of lectures on the minor prophets and a series on *Christianity and the Arts.*

Urge 'Save Sunday' Campaign

Protestant churches in the Minneapolis, Minn., area have been asked by a pastors' action committee to launch a "Let's Save Sunday" campaign urging members to refrain from Sunday shopping and "abstain from Sunday employment except in business places that must remain open because of emergencies."

Included among those supporting the "Save Sunday" campaign was Methodist Bishop T. Otto Nall of St. Paul.

New English Bible Heads Best-Seller List in U.S.

Complete and near sellouts in bookstores throughout the country of the *New English Bible New Testament* have zoomed it to the top of the best-seller list in the United States. [See *350 Years Ago: The People Got the Bible*, page 37.]

The new Bible, a fresh translation into contemporary English idiom from original Hebrew and Greek texts, is the result of 13 years work by an interdenominational committee of biblical scholars representing 11 major groups in the British Isles, one of them The Methodist Church of Great Britain.

An additional printing of 475,000 copies already has followed the initial printing of 900,000 copies.

Norway's First Woman Pastor

Mrs. Ingrid Bjerkas, 59-year-old grandmother, has won out in her bid to become Norway's first woman pastor.

The Norwegian government has given permission for her to be ordained as a substitute pastor in the State Lutheran Church's Diocese of Hamar after she had been passed over in nominations for five other vacancies there.

Open-Communion Study Urged

Re-examination of the method of celebrating Holy Communion at ecumenical gatherings has been urged in Geneva, Switzerland, by the youth and faith and order departments of the World Council of Churches.

The leaders said that at the 1st European Ecumenical Youth Assembly last year at Lausanne, Switzerland,

Philadelphia Hall in Oslo, Norway, will be the scene of most of the major meetings of the Tenth World Methodist Conference to be held August 17 to 25.

young delegates complained that they were unable "to become one at the Lord's table" because of different communion practices of the various churches.

The World Council has 178 member-denominations.

Milestone in Race Relations

A co-operative effort by the members of a white Methodist church and a Negro Methodist church has brought about a new $28,000 building for the Negro Methodists of Columbia, Miss.

Special services opening the new Columbia Valley Methodist Church (Central Jurisdiction) were "a milestone in mutual good will," according to Dr. Mark F. Lytle, pastor of First Methodist Church (Southeastern Jurisdiction) in Columbia.

An example of what co-operation can do: At top, the old Columbia Valley Church; at bottom, the church's new, recently completed $28,000 structure.

The Rev. S. V. Trigg, pastor of Columbia Valley Church, says indebtedness remaining on the new building is only $3,000. First Church contributed $6,000 from its budget; $4,000 was given by the Division of National Missions of The Methodist Church, and $2,000 came from Columbia firms and individuals. The remaining $13,000 was raised by the congregation of Columbia Valley Church.

156,628 Workers Enrolled

A total of 156,628 Christian-education workers were enrolled in 2,075 accredited Methodist leadership and laboratory schools during 1960, and 105,950 of them completed their courses.

The Rev. M. Earl Cunningham, director of the Methodist Board of Education's department of leadership education, reported that although the number of schools increased by 117 over 1959, total enrollment dropped 5,068.

Ewha U. Graduates 1,387

Degrees were conferred on 1,387 graduates of Ewha Women's University, Seoul, Korea, during its 75th graduation ceremony. The Methodist school is internationally known as the world's largest university for women.

Groups Agree on Most Issues

Protestant, Catholic, and Jewish groups have been in agreement with most of the early legislation of the new 87th Congress despite disagreement in the school-aid controversy.

President Kennedy's proposal for a Youth Peace Corps, for example, stirred great interest among the churches.

Other legislation before Congress which drew the support of churchmen included: a proposed Youth Conservation Corps, similar to the Civilian Conservation Corps of the 1930s; a proposed expansion of the Food for Peace program; bills designed to raise the living standards of migrant workers; and stronger legislation against obscenity.

Help for Congo Agriculture

African Christians are calling for an accelerated agricultural extension program in the Southern Congo, says the Rev. Ed Matthews, Methodist agricultural missionary in the Congo's Katanga Province.

Mr. Matthews says that the tractor project of Agricultural Aids Foundation, an agency of the Southern California-Arizona Conference, has a direct bearing on this. AAF supplies tractors and farm equipment to agricultural missions of several denominations in eight African countries.

To meet the needs of Africans, agricultural missionaries are joining village extension teams, which provide counsel in rural evangelism, medical and sanitation measures, agricultural training and literacy instruction, Mr. Matthews reports.

World Youth Camps Slated

Eleven hundred young people, 250 from America, will participate this summer in the 15th series of Ecumenical Work Camps which have been conducted since 1947 by the World Council of Churches.

The Rev. C. Frederick Stoerker, director, says the work-camp program has received further impetus from President Kennedy's projected U.S. Peace Corps which "parallels in its program much of that of the Ecumenical Work Camps." [See *Methodism's Summer Ambassadors*, May, page 47.]

Mr. Stoerker is program director of the National Council of Churches' committee on ecumenical voluntary service projects.

Meanwhile at the National Conference on Youth Service Abroad held at

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Methodist-related American University, Washington, D.C., 400 students shared their hopes and ideas on the projected U.S. Peace Corps.

After considerable debate, these were among proposals which won majority approval:

"The purpose should be to foster mutual understanding and co-operation among all people . . . without involvement in any foreign policy."

"As a basic principle . . . an applicant's race, sex, religion, or area of residence in the U.S. should play no part in the selection for membership in the corps."

"It is highly desirable that the Peace Corps become a truly international organization."

Ten African Methodists Slain in Angola Disorders

Eight African Methodist pastors are reported dead in the Portuguese colony of Angola, killed by civilians, by military personnel after hurried trials, or in bombings. At least one half of the 150 pastors are in prison or have fled with their people.

Two young daughters of the Rev. Santos de Costa Matoso, the first African to become a Methodist district superintendent in Africa, were killed during bombings in the Dembos district.

At Pange, two of the eight ministers killed were identified by the Methodist Board of Missions as Antonio Gonzalves Neto and Domingos Ambrosio.

The bombings were among anti-American demonstrations in Angola, where Methodist mission stations have been attacked by whites protesting U.S. support of a United Nations resolution calling for investigation of Portuguese colonial policies.

No Americans have been reported killed or injured, but an attack in Luanda, Angola's capital, on a Methodist mission led the U.S. State Department to register a protest with the Portuguese government.

Methodist work in Angola began 76 years ago, and the colony now is served by 39 missionaries.

Ministry Sunday May 21

Aldersgate Sunday, May 21, has been designated as Ministry Sunday in every Methodist church. Its purpose, as specified by the 1960 General Conference, is to acquaint laymen with the needs of the ministry.

A report to the 1956 General Conference said that The Methodist Church's needs were 2,800 new ministers a year; two new theological schools; reorganization and relocation of two others, and an enrollment boost in other schools which would guarantee 1,200 graduates annually.

Pastors on Ministry Sunday will explain how much has been done and how much still needs to be done to provide an effective Methodist ministry.

Three prominent seminary officials recently spotlighted the shortage of ministers, warning that North America's population explosion will require from 30,000 to 40,000 more Protestant

Opposing federal aid for private schools at a House Education subcommittee hearing are (left to right) Dr. Gerald E. Knoff, National Council of Churches; Paul E. Blanshard, counsel for Protestants and Other Americans United, and Methodist Bishop John Wesley Lord, Washington, D.C., who introduced Knoff.

Bishop T. Otto Nall (center) of the Minnesota Area is shown with members of the Methodist mission at Nett Lake Indian Reservation. The mission has joined TOGETHER'S *All Family Plan. Bishop Nall holds All Family Plan plaque.*

ministers by 1975 than the seminaries of the U.S. and Canada now normally produce.

Dean Liston Pope, Yale Divinity School, New Haven, Conn., said Census Bureau estimates of a U.S. population of 200 million by 1975 mean that the nation may need 50,000 new churches to handle an expected Protestant membership growth of 15 to 20 million.

Principal George Johnston, United Theological College, Montreal, said Canada's growth will require at least 1,000 more clergymen by 1975.

Dr. James I. McCord, president of Princeton (N.J.) Theological Seminary, emphasized that seminary output at present is merely keeping pace with the ministry's normal attrition caused by death and retirements.

Wants Steeple Back

The Navy has turned thumbs down on replacing the steeple of Mill Methodist Church, Gainesville, Ga.

During World War II the steeple was removed by the Navy to reduce the danger of fledgling pilots hitting it, said the Rev. Truman Thomas, pastor. At that time, he said, the Navy agreed to replace it at the end of the war.

But Rear Admiral Robert E. M. Ward, chief of the Navy's legislative affairs office in Washington, D.C., informed Mr. Thomas through Sen. Richard B. Russell (D.-Ga.) that a search of Sixth Naval District files has turned up no evidence to that effect.

"Therefore," Admiral Ward said, "the Navy has no legal obligation to replace the steeple."

Seminary Outgrows Quarters

The National Methodist Theological Seminary, Kansas City, Mo., which opened in 1959, already has outgrown its present quarters.

New quarters have been rented adjacent to the University of Kansas City, and the seminary will move in June, 1962.

Dr. Don W. Holter, president of the seminary, has announced that a campaign is being launched to raise $5 million to acquire a permanent campus adjacent to the University of Kansas City.

Total enrollment is now 88.

'Spirit of Community' Needed

Dr. Ralph Sockman, pastor Christ Church (Methodist), New York City, told an anniversary dinner group at Wilshire Methodist Church, Los Angeles, Calif., that the local church is the drill ground for character, the

CENTURY CLUB

TOGETHER adds the names of nine more centenarians to the Century Club this month. Each is a Methodist who has celebrated 100 or more birthdays.

Mrs. Siena E. Black, 100, Chicago, Ill.

Mrs. Isabel H. Tunison, 100, Worcester, Mass.

Mrs. Cordelia Cowell, 105, San Diego, Calif.

Mrs. Mary Ann Baudette, 101, Lewistown, Pa.

Mrs. Mary C. Smith, 101, Corry, Pa.

Mrs. Miltida Morgan, 100, Crowley, La.

Mrs. Sarah P. Hamilton, 100, Long Beach, Calif.

D. Merson Green, 100, Trenton, N.J.

Mrs. P. C. Herbert, 100, Wichita, Kans.

Names of other Methodists 100 or more will be listed as received, but please allow two months for publication.

To parents of children from 3 to 15

WHICH DISEASE do you think is the single greatest killer of children under 15? Shockingly and tragically, the answer is — *cancer.*

But there is hope. The American Cancer Society is supporting 1300 research scientists in hospitals, institutions and laboratories, working to find the cause of cancer—and ways of preventing it.

Your gift to the American Cancer Society can help speed the conquest of cancer. Can help guard your children. Fight cancer with a checkup —and a check to the **American Cancer Society.**

(Space contributed by TOGETHER*)*

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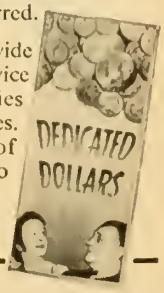

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Bayou. Her grandfather was a Confederate Army surgeon. They lost the plantation in carpetbagging days. Hence they moved to California.

A 'Safeguard' Defended

MRS. CHARLES KELLEY
Savannah, Ga.

Regarding *Abolish the World Court Veto?* [March, page 20]: The Connally Amendment is one of the few safeguards our country has left. More and more, we are turning our problems over to World Something-or-other.

Our nation should be able to handle its problems with other nations through diplomatic channels.

Did Newit Really Do It?

JAMES N. REYNOLDS
Lake Wales, Fla.

I was much interested in your *Along the Natchez Trace* pictorial [February, page 37]—especially page 42, which shows a section of Levee Street in Vicksburg and the famous boat, *Sprague.* I am a native of the historic city.

Your reference to the Rev. Newit Vick, Methodist minister who founded Vicksburg, is incorrect. He did not lay out the town, but his son—the Rev. John W. Vick—did. I hope this fact will be of interest, since I am sure that errors of history should always be corrected.

We agree, Mr. Reynolds, so we immediately asked for help from our research experts—who now say our text was correct. For your information, see Encyclopaedia Britannica *(1940, Vol. 23, page 120)*; The Illustrated History of Methodism, *by Lee, Luccock, and Dixon (page 453)*; A History of Methodism, *by McTyeire (page 540)*; The History of Methodism, *by Hurst (Vol. 5, page 574)*; AAA Tour Book, 1951 *(page 143). It appears that Newit really did the deed—laid out the city of Vicksburg.*—EDS.

Change Hymn Words? Never!

F. E. ANDERSON
Blythe, Calif.

I just read Irving Dilliard's letter *New Words for Old Hymns?* [March, page 8]. So he thinks the old hymns need new words, does he? My life is filled with happy memories of singing those hymns. Change the words? No, never! Better, take the money it would cost to change them and hire some good singers to put them on TV at night.

Federal Aid: No Strings?

ROBERT KLIPFEL
Tuolumne, Calif.

I read with much interest and some apprehension *Should Church-Related Colleges Accept Federal Support?* [April, page 34]. I cannot agree with the views of Dr. Hurst R. Anderson of American University. He seems to think there are no real "strings" attached to federal aid to church-related colleges. I wonder.

My feeling is that if I accept something, I owe something. Let us not get entangled with the government if we want to continue the separation of Church and State in our beloved country.

No Stamp of Approval

HENRY L. GERNER, *Campus Pastor*
San Jose State College
San Jose, Calif.

Congratulations to the Conyers, Ga., Methodist Church on its success in stamping the Gospel with one more secular gimmick, and to you for spending 3 inches of type in reporting this "news from the world parish." [See *Stamps Boost Attendance,* April, page 68].

Since the plan of the Conyers church ended on Palm Sunday, it might be fitting to rewrite the story of Christ's triumphal entry into Jerusalem with the words, "And the people waved their stamp books."

Whitefield 'Made' Asbury

ARTHUR BRUCE MOSS, *Pastor*
Brooklyn, N.Y.

It is interesting to note the reader's comments on George Whitefield [February *Letters,* page 8]. I have long felt we fail to give Whitefield the place properly his in the establishment of American Methodism. Note the entry in Bishop Asbury's own *Journal,* Vol. 2, page 168:

". . . hasted along through Ipswich (Mass.), and thence to Newburyport: here I passed in sight of the old prophet, dear Whitefield's tomb, under the Presbyterian meeting house. His sermons established me in the doctrines of the Gospel more than anything I ever heard or had read at that time; so that I was remarkably prepared to meet reproach and persecution."

Incidentally, one of the finest original portraits of Whitefield is in the collection at John Street Church, New York City.

A thank you to the former pastor of historic John Street Church, deep in the heart of New York's Wall Street district, for a little known tribute to Whitefield, (1714-1770) from Francis Asbury (1745-1816), the father of American Methodism. The Whitefield portrait he mentions was reproduced in black and white to illustrate the letters [December, 1960, page 8] noting Whitefield's strabismus.—EDS.

UPCOMING EVENTS

Of Interest to Methodists Everywhere

JUNE

7-8—General Board, National Council of Churches, Chicago.
11—Methodist Student Day.
11-18—Northeastern Jurisdiction School of Missions, Dickinson College, Carlisle, Pa.
12-17—North Central Jurisdiction School of Missions, Albion College, Albion, Mich.
18-24—National Conference, Methodist Student Movement, Southwestern College, Winfield, Kans.
26-30—Western Jurisdiction School of Missions, Pacific University, Forest Grove, Oreg.
26-July 1—South Central Jurisdiction School of Missions, Mt. Sequoyah, Fayetteville, Ark.
29-July 6—Southeastern Jurisdiction School of Missions, Lake Junaluska, N.C.

WSCS STUDY TOPICS: General program—*Home for the Homeless,* by Miss Betty Thompson; Circle program—*Home for the Homeless,* by by Mrs. Margaret Bender.

place where people learn the axioms of living.

"In our growing cities where the individual is dwarfed by numbers," he said, "the local church is desperately needed to give us the spirit of community. This is the best challenge to communism."

Combined Efforts Invited

Six Cleveland, Ohio, churches of the Central (Negro) Jurisdiction have been invited to join the 52 churches in the Cleveland Methodist Union of the North Central Jurisdiction in local programs of evangelism, adult schools of religion, and in use of the union's Camp Klein.

The invitation was made at the union's annual meeting at which some 300 representatives also urged the Central Jurisdiction churches to accept a fraternal membership in the Heart of Cleveland Council and send delegates to the union's monthly meetings.

This step toward interracial co-operation was made on the advice of the union's Christian social concerns committee, which has been studying integration of the two groups.

New Laymen's Course Offered

A special course on religion and everyday life for men's clubs and church groups is being prepared by the Laymen's Movement for a Christian World as a project commemorating its 20th anniversary in 1962.

In announcing the program, Moorhead Wright, chairman of the organization, explained:

"This is a do-it-yourself course that

requires no specially trained leaders. It is aimed at helping Christian laymen to relate the conduct of their everyday business life to the principles of their religion. We believe it will fill a long-felt need among many church groups."

Membership in the organization includes more than 1600 men of various beliefs in the U.S., Canada, Europe, Japan, and Latin America.

Religious Giving Increases

The American Association of Fund-Raising Counsel of New York City announced that religious giving in 1960 for all faiths was approximately $4.18 billion, compared with $3.9 billion in 1959.

This figure is about 51 per cent of the $8.2 billion grand total of philanthropic giving. The remainder was divided among education, 16 per cent; welfare, 15 per cent; health, 12 per cent; foundations, 4 per cent, and others, 2 per cent.

Methodists Aid Schweitzer

Bishop Dana Dawson, retired, Shreveport, La., and his son, Dr. Dana Dawson, Jr., pastor of First Methodist Church, Baton Rouge, La., spent a part of April with Dr. Albert Schweitzer at his mission station in Lambarene, French Equatorial Africa.

The Dawsons had been invited to help Dr. Schweitzer in the mission, the hospital, and the leper village.

Bishop Dawson, who retired last year after serving 12 years in the Kansas Area of The Methodist Church, said of the trip, "We are grateful for this unique opportunity to observe and work with the man whom many believe to be the greatest Christian spirit in the world today."

1,160 New All Family Readers

TOGETHER has received 1,160 new All Family Plan subscriptions from Pacific Homes Corp., Los Angeles, Calif., which operates homes for retired people.

Dr. Edward P. O'Rear, general manager of Pacific Homes and president of the National Association of Methodist Hospitals and Homes, was instrumental in obtaining the new subscriptions.

Dr. O'Rear

The homes receiving TOGETHER are: Kingsley Manor, Los Angeles, Calif. (400); Claremont Manor, Claremont, Calif. (250); Casa de Manana, La Jolla, Calif. (215); Fredericka Manor, Chula Vista, Calif. (225), and Desert Crest, Phoenix, Ariz. (70).

Traveler's Institute Offered

An institute for Methodists planning to travel abroad in 1961 will be held at the American University, Washington, D.C., from June 30 to July 3.

Herman Will, Jr., Chicago, Ill., chairman of the planning committee

Dr. E. Stanley Jones, famed Methodist missionary-evangelist and author, is portrayed here in a sequence from a new movie Bridge to the Sun. *The scene depicts Dr. Jones calling at the White House for a December 3, 1941, meeting with President Roosevelt to urge a conciliatory message to Emperor Hirohito.*

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for the institute, said that *Overseasmanship for Christians* is designed to give background concerning the political, social, economic, and religious situation on the European continent that will increase the traveler's understanding.

Other purposes of the institute are to "alert the traveler to the outreach and social concerns of the church in Europe; prepare the traveler to be both an effective representative of America and an ambassador for Christ in situations he will face overseas."

Institute director is the Rev. Brady Tyson, school of international service, the American University, Washington 16, D.C.

Race Actions Recommended

Delegates at the Methodist Orientation Conference on Race, meeting in Louisville, Ky., suggested specific ways to help Methodists "move toward more Christian race relations."

Recommended by the more than 200 delegates were more interracial prayer and study groups, interracial exchange of pastors, investment of church funds in mortgages for nonsegregated housing, new forms of ministry in changing neighborhoods, and "adopting the same brotherly practices in Methodist institutions which we advocate for other agencies in our society."

Delegates rejected a motion that called for "immediate integration" of the church.

Chaplaincy Selection Aired

A Baptist minister has urged both Houses of Congress to look into the matter of how they select their chaplains with an eye to distributing that honor more equitably among the various religious groups of America.

The Rev. James O. Duncan, editor of the *Capital Baptist,* Washington, D.C., said that out of 337 years of service by chaplains in Congress, Protestant ministers have been chaplains all but one year when a Roman Catholic priest served in that capacity.

Methodist chaplains have served the most years, with a total of 124. Presbyterians are second with 76 years, he said.

Current Senate chaplain is Dr. Frederick Brown Harris, a Methodist. [See *The Grace of Gratitude,* March, page 13.]

Bishop Paul E. Martin Elected Council President

Bishop Paul E. Martin of Houston, Texas, was elected and installed as president for 1961-1962 of the Council of Bishops at its spring meeting in Boston, Mass.

Bishop Martin

Bishop Reed

The Council chose as its president-designate Bishop Marshall R. Reed of Detroit, Mich. During the next 12 months he will serve as vice president of the Council and, following custom, will succeed to the presidency in April, 1962.

Bishop Roy H. Short was continued as secretary.

Elected for the quadrennium as overseas member of the Council's Executive Committee was Bishop Shot K. Mondol of Delhi, India. Other members named were Bishop Richard C. Raines of Indianapolis, Ind., and Bishop Charles F. Golden of Nashville, Tenn.

Bishop Martin succeeds Bishop Gerald H. Kennedy of Los Angeles, Calif., as Council president. He was

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Ziff's, Box 3072T, Merchandise Mart Plaza, Chicago 54, Ill.

Mosaic Art—Do-it-yourself proud and add color to a winter-drabbed house! Tile your clay flower pots in multicolor mosaics—quick and easy. This might become the fascinating hobby you've been looking for. Learn-it kit to cover one 6″ or two 4″ pots, $2.98.
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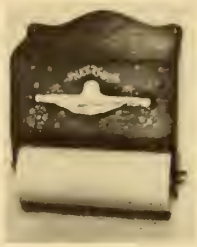

Homemaker's Helper—Clever combination for comfort in the kitchen, a sneeze box and paper-towel dispenser. Shelf top holds spices. Maple-finished pine for early American decor, or repaint it to your own color scheme. Holds full box of tissues. 13½x12½x4½. $4.95.
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Skillful Skillet—Tiny, but talented. This 4″ stainless-steel fry pan serves as butter melter (saves cleaning bigger pans); individual butter dip for lobster, etc.; spoon-drip tray, flower-pot saucer, doll skillet, coaster—whichever task you want to put it to. 69¢. 2 for $1.
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Aftaba—Once a Persian utensil, the *aftaba* is used in India today by brides to hold rose water. With such a graceful line and romantic flair, the imaginative homemaker will find dozens of decorative, and practical, uses for it. Hand-engraved brass, 12″ tall, $3.69.
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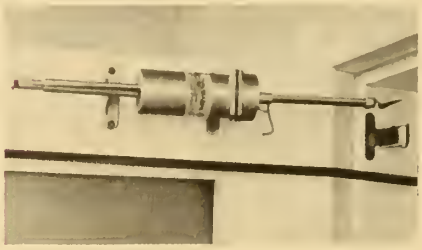

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Dressing Up An Old Favorite

New Britain tastes—and likes—this potato salad in a different guise.

ONE OF THE fascinating things I've learned in corresponding with you *Feeding Fifty* readers is how foods—and tastes—differ around these United States. Take, for example, that perennial favorite for covered-dish suppers, potato salad. I have my own pet recipe, and I'm sure you do, too. But Methodist cooks in San Rafael, Calif., have come up with a real gourmet version.

Their secret? They marinate the potatoes overnight. This gives the potato salad a special tang which has made it a best seller at an annual benefit for a nearby children's home. Hungry customers keep coming back to the San Rafael WSCS booth.

Wondering how East Coasters would like the dish, I called on Mrs. E. F. Neumann, WSCS president at Trinity Methodist Church in New Britain, Conn. She decided it would fit beautifully into plans for a covered-dish dinner before the church's annual meeting. "I'll feel a lot better about that dinner if we have one dish we can build it around," she told me. (That, by the way, is a good tip for planning any covered-dish dinner.)

Big bowls of potato salad were placed on each table in the New Britain church's newly remodeled dining room. Guests helped themselves, family style—and not one bite was left!

New Englanders, you may have heard, have minds (and tastes) of their own. One or two diners thought the salad was "too vinegary," and some of the cooks said the recipe "called for too many ingredients." But most applauded the dish as "different" and "tops."

When I asked Mrs. Neumann if she thought they'd serve it again, her answer was an unqualified "Yes!" In fact, she said they'd make it in bigger quantities next time.

Here's San Rafael's recipe for 50:

GOURMET POTATO SALAD

Boil 7½ pounds of potatoes in jackets; cool, peel, and cut into small pieces. Marinate overnight in the following marinade:

- ¾ cup vinegar
- ¾ cup water
- ¼ cup salad oil
- 2 tablespoons sugar
- 2 teaspoons salt
- ¼ teaspoon Worcestershire sauce
- ¼ teaspoon dry mustard
- dash of white pepper
- dash of paprika

In the morning, drain off any liquid and add:

- ½ pound celery, chopped
- ½ bunch green onions, chopped
- ½ cup parsley, chopped
- ½ tablespoon pimento, chopped
- 2 hard-cooked eggs, chopped
- 3 cups mayonnaise

In New Britain, they used 1 teaspoon of onion powder instead of the green onions, and made a little more marinade.

Speaking of good cooks, I'm on the trail of church cookbooks. If your church ever produced one, I'd like to see a copy.

And don't forget—I want to hear about your recipes, your menus, and your problems.

—SALLY WESLEY

elected a bishop by the South Central Jurisdictional Conference in 1944.

The six jurisdictional Colleges of Bishops elected officers as follows:

Northeastern: Lloyd C. Wicke, New York, president; John Wesley Lord, Washington, D.C., secretary.

Southeastern: James W. Henley, Jacksonville, Fla., president; Walter C. Gum, Louisville, Ky., secretary.

Central: Matthew W. Clair, Jr., St. Louis, president; Edgar A. Love, Baltimore, Md., secretary.

North Central: Marshall R. Reed, Detroit, president; Hazen G. Werner, Columbus, Ohio, vice-president; Edwin E. Voigt, Springfield, Ill., secretary.

South Central: William C. Martin, Dallas, Tex., president; W. Angie Smith, Oklahoma City, Okla., secretary.

Western: Donald H. Tippett, San Francisco, president; Everett W. Palmer, Seattle, Wash., secretary.

CAMERA CLIQUE

No Clowning About Close-ups! How are you at shooting close-ups? When you move in on your subject, do you get clear, sharp, interesting pictures, or is everything a bit indefinite?

Let's face it, some cameras—particularly the popular, inexpensive fixed-focus models—simply are not equipped to pick up Grandma's wrinkles and twinkling eyes. Neither can they help you gauge distance. But any camera equipped with a focusing scale will catch even Granny's eyelashes, in a wink. And if it has a range finder, through-the-lens viewing, or ground-glass focusing, you don't have to give a thought to the distance from the camera's eye to hers; soon as the image is sharp, shoot!

Photographer Hurb Jahns shot our cover photo by moving to within three feet of his subject. As you can see from the quality of his picture, there was no clowning around on this job!

Here are photo credits for this issue:

Cover—Hurb Jahns • Pages 2-3—Ira B. Allen • 8—William Ransdell • 16—L. L. Hales • 17 Bot.—American Oriental Friendship Association • 18—Eastfoto • 19 Top—Methodist Board of Missions, Cen. & Bot.—Methodist Prints • 20—Methodist Board of Missions • 30—UPI • 32—Miller of Washington • 33—Art Streib • 37—National Portrait Gallery, London • 38 Top—RNS (Wycliffe), Bettmann Archives (others), Bot.—William Horn • 40 Bot.—American Bible Society • 40-41 Top—American Bible Society • 43 Bot. L.—Historical Society of Pennsylvania • 44 Top—John Trever, Top Cen.—John Trever, courtesy the Vatican Library, Bot. R.—Emory University Photo Service • 64-65-66-67—Flip Schulke of Black Star • 68 Bot.—Methodist Information • 70-73—RNS • 76—Frederick J. Hedeler • 77-78—Hurb Jahns • 79—Mrs. Russell M. Taylor • 12-15-24-25-26-27-39-40 Top L.-42-43 Top & Bot. R.-50—George P. Miller.

Hobby Alley *Excitement runs high every summer when youthful troopers don gay costumes and . . .*

Wenatchee Clowns It!

"Come to the big show!" invites Guppo.

HOW TO START a successful circus? Take about six dozen boys and girls, ages 6-19. Combine with a trained nurse and half a dozen parents who double as chefs and chaperones. Add equipment a little at a time until you have one bus, two trailers, three trucks, several tons of other paraphernalia—all of it worth $50,000. Top off with talent, enthusiasm, practice, and a brilliant director.

That, in brief, is the story of the Wenatchee (Wash.) YMCA Circus, a traveling amateur troupe that rivals many a professional show. It grew out of a half-time display of tumbling at a high-school football game in 1953. The acrobats were so well received that their coach, Paul Pugh, active Methodist layman and junior-high teacher, added new acts which played to increasingly larger local crowds.

With YMCA backing, the circus' fame spread. In 1957, the agile youngsters put on 12 shows in Anchorage, Alaska. In 1960, they traveled over 4,000 miles, played 26 performances indoors and out before 75,000 persons in the U.S. and Canada. For 1962, there's even talk of a

Under Guppo's bright paint (see cover picture) is Director Paul Pugh, here checking signals with Emcee George Smith.

Who could ask for more: monkeys, horses, clowns, jugglers, cable walkers, and fire-eaters —and each brings a roar from the crowd.

trip abroad—this circus' fame has spread across the seas!

The show's best reception, of course, is in Wenatchee, where overflow crowds jam the ball park. Home-stand sponsor for four years has been the Wenatchee Children's Hospital Foundation Guild, profits (about $1,400 yearly) going to the Central Washington Deaconess Hospital.

On the road, the schedule is tough—but fun. During performances, Pugh, as Guppo, scoots about checking the safety of his proteges. While the brass band blares, performers coolly tumble, spin, walk the high wire, eat fire. Later, equipment dismantled and packed for the next day's travel, weary troopers bed down in sleeping bags.

Thanks to thorough training, rigid safety rules, and skilled supervision, injuries to performers have been rare. But a chaperone once stumbled and snapped a wrist. That's how it goes when you travel with a circus!

Patty Cearlock, 15, makes this feat look as if she does it every day—and she does. Performers practice hard and often to perfect their skills.

Balanced high above her watchful attendants, the young high-wire artist capers for a breathless crowd. Her reward? Not money, but plenty of applause.

Announcing:

Together's 1962 Photo Invitational

DO THE imagery and theme of this beloved hymn bring pictures to your mind's eye? Can you transfer them to film exposed by your camera—for TOGETHER's sixth annual reader-participation pictorial?

The late Dr. Frank Mason North, a Methodist minister, wrote *Where Cross the Crowded Ways of Life* in 1903 while serving with the New York Missionary and Church Extension Society. His office in the Methodist headquarters building overlooked Fifth Avenue in the teeming metropolis. Because his hymn so aptly captures the 20th century's need of Christ, we have chosen it to theme our 1962 Photo Invitational.

What does the hymn suggest to you? A comforting hand on the shoulder of a child in distress...a church steeple lifted high on a city sky line...the late afternoon sun on the face of a field hand...a haunting face at a window somewhere? Surely you'll think of even better illustrative ideas. The wide world is the stage, wherever the river of life flows—city, farm, mountain, plain, here or abroad, wherever there is need, hope, joy, sorrow.

We will pay $25 for each 35mm slide accepted, $35 for larger sizes. Confine your selections to no more than 10 slides and submit before February 10, 1962.

READ THESE RULES:

1. Send no more than 10 color transparencies (color prints or color negatives are not eligible).
2. Identify each slide and explain why it was inspired by the hymn.
3. Enclose loose stamps for return postage (do not stick stamps to anything).
4. Entries must be postmarked on or before February 10, 1962.
5. Original slides bought and all reproduction rights to them will become TOGETHER's property (for their files, photographers will receive duplicate of slides purchased).
6. Slides not accepted will be returned shortly after the closing date. Care will be used in handling and returning transparencies, but TOGETHER cannot be responsible for slides lost or damaged in transit.

Send to:

PHOTO EDITOR, TOGETHER

740 NORTH RUSH ST., CHICAGO 11, ILL.

A minister's wife, Mrs. Russell M. Taylor, took this picture in the city where the hymn below was written. It easily could illustrate the new invitational.

Where Cross the Crowded Ways of Life

Where cross the crowded ways of life,
Where sound the cries of race and clan,
Above the noise of selfish strife,
We hear Thy voice, O Son of man!

In haunts of wretchedness and need,
On shadowed thresholds dark with fears,
From paths where hide the lures of greed,
We catch the vision of Thy tears.

From tender childhood's helplessness,
From woman's grief, man's burdened toil,
From famished souls, from sorrow's stress,
Thy heart has never known recoil.

The cup of water given for Thee
Still holds the freshness of Thy grace;
Yet long these multitudes to see
The sweet compassion of Thy face.

O Master, from the mountainside,
Make haste to heal these hearts of pain;
Among these restless throngs abide,
O tread the city's streets again.

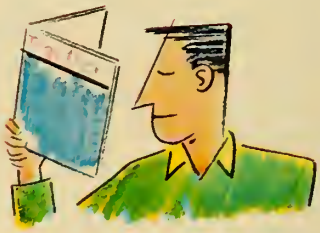
Till sons of men shall learn Thy love
And follow where Thy feet have trod;
Till, glorious from Thy heaven above,
Shall come the city of our God!

—Frank Mason North (1850-1935)

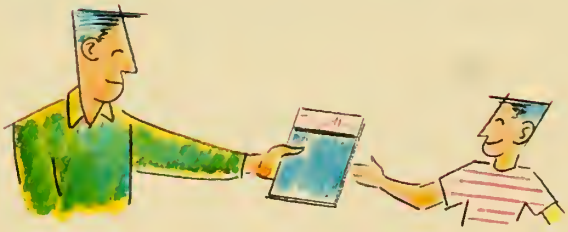
12 M. 234695
ARTHUR E JONES JR
DREW UNIVERSITY
MADISON N. J.

THIS IS A COPY OF TOGETHER. ONCE A MONTH IT'S READ BY JO.

WHO GIVES IT TO ALICE...



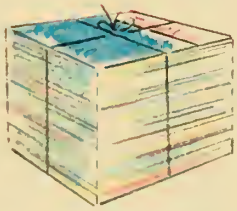
WHO GIVES IT TO CHARLIE...



WHO PASSES IT ON TO HIS SON...

WHO TAKES IT TO SCHOOL

WHERE IT IS READ UNTIL IT'S ALMOST WORN OUT...



THEN IT'S SENT... TO A HOSPITAL... WHERE A CHILD

CUTS OUT THE PRETTY PICTURES
TO DECORATE HER WARD.

IS YOUR COPY OF TOGETHER
DOING ITS JOB? PASS
IT ON TO A FRIEND...
SEND THIS COUPON TO

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201 8th AVE. S.
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FOR STIMULATING IDEAS

Together / NEW YORK Area *NEWS* Edition

JUNE, 1961

Back to School

School days will start June 26 for delegates from Troy Conference Woman's Societies with the opening of the annual Summer School of Missions at Green Mountain College, Poultney, Vt. The

Dr. Dorothy Brown and daughter, Lodi.

theme will be *In Thee Our Life Is One.*

Courses will be taught by Dr. Dorothy Brown, Mrs. Clyde LeMessurier, Mrs. Ewart Turner, and the Rev. and Mrs. Stanley Fry. Others participating will be: Miss Hazel Best, assistant treasurer for the Department of Work in Foreign Fields, who will give budget helps; Mrs. Julia Torres, missionary to Puerto Rico; the Rev. Frederick A. Dyckman, who recently toured Latin America; the Rev. Ira M. Wheatley; Mrs. Tarrence F. Ogden; and Mrs. Sydney Smith.

Visitors' day is scheduled for June 29, and the school will close June 30. Mrs. Paul Hydon is chairman, and Mrs. Carl Byers dean.

The Conference Wesleyan Service Guild weekend meeting will be held in Poultney, June 22-25.

Area Records Growth

With 923 of the 951 charges in the Area reporting, membership showed a net increase of 17,124 in the Area from 1956 to 1960.

Recorded by Conferences, the New York East increased by 8,517; Newark by 4,581; Troy by 3, 318; and New York by 708.

New York East reported 28 charges which increased by 10 per cent or more; Troy, 18; Newark, 14; and New York, 11. Eighty-two charges in the Area reported no growth.

Among the 100 Conferences of the church, the New York East moved from 37th place in 1956 to 35th in 1960; Troy from 48th to 49th; Newark from 47th to 51st; and New York from 62nd to 63rd.

Our Bishop Heads College

Bishop Wicke has been elected president of the College of Bishops of the Northeastern Jurisdiction.

The election took place at the annual meeting of the Council of Bishops in Boston. Bishop John Wesley Lord was named secretary.

Dean Lanning Heads Parish

The Rev. Dean Lanning of Mountain View (N.J.) has been elected president of the Passaic Valley Methodist Parish to succeed the Rev. Theodore B. Perry of Union Church, Totowa.

He is shown in the picture below, second from right. Others, *front row* (from left) are: Miss Edna F. Blair, secretary; District Superintendent Harold N. Smith; Mr. Perry; and Miss Rosemarie DeFrancesco, publicity chairman.

Officers, or members-at-large, *back row,* are: the Rev. Alden T. Smith, R. Douglas Gillespie, Dr. Everett F. Hallock, Charles A. Kara, the Rev. Maxwell G. Tow, David A. Doyle, John Harding, the Rev. Fred Peterson, and the Rev. Ignacio Rivera, executive director.

Passaic Valley Parish Officers

Paterson News Photo

Middletown (Conn.) family participates in prayer vigil at First Church. It was held from 3 p.m. Good Friday until 6:30 a.m. Easter Day at start of dawn service.

Leontyne Price, Metropolitan opera star, was awarded the Edith Mitchell Achievement Award for making the greatest contribution to music in the last year. At left is Dr. Chas. L. Warren, pastor of St. Mark's Church, New York City, where award was presented, and at right is Francis Robinson, assistant manager of Metropolitan Opera Company. Miss Price belongs to Washington Square Church.

IRISH FILM AVAILABLE

Dr. Lowell M. Atkinson of Englewood (N.J.), American representative to Ireland's celebration of the Bi-Centennial of Irish Methodism last spring, has received a 16 mm. sound film of the pilgrimage held in Ballingrane. Dr. Atkinson will be glad to lend it to Methodist churches, and suggests that a "friendship gift" be made to help the Irish Methodist church defray the cost of production. It runs about 30 minutes. Also available is a tape recording of the speeches made at the Pilgrimage.

Three Westfield (N.J.) Methodists participate in church school TV program sponsored by New Jersey Council of Churches. Teacher is Mrs. Norma Barsness. Young Methodists are Nancy Goodwin, Patricia St. Clair and Ross Cunnick (seated right).

Carmichael Photo

A concert sponsored by the MYF netted $415 for the building fund of First Church, Stamford (Conn.). Nathaniel Dickerson, soloist, is shown with committee members (from left): Ralph Scofield, Anna Carrier, Mrs. Dorothy Crabbe, and Russell Mombleau, Jr. The program included a play by MYF members.

Hospital to Lay Wing Cornerstone

Cornerstone-laying ceremonies for Bethany Deaconess Hospital's new $1 million wing was scheduled for 4 p.m. May 27.

Public officials, church dignitaries, and civic leaders are to participate in the ceremonies.

The Rev. Alfred Thompson, a member of the Bethany Board of Directors and pastor of the Goodsell Memorial Church, Brooklyn, is chairman of the group, assisted by Edwin H. Mueller, hospital president; Carl A. Bachmeier, vice-president; George Frederick, a member of the Board of Directors and chairman of the hospital's building committee; Dr. Edwards; and Miss Sally Niedhammer, director of nursing.

The six-story structure will house facilities for chronically ill aged, and maternity patients, a fully equipped civil defense disaster room, and a modern pharmacy. October 1 has been set as the completion date.

Bethany Notes

• Lt. Commander William Henry Henning, 52, a 30-year navy veteran, has been named business manager. Commander Henning is experienced in hospital management and procedures, having recently served as director of Medical Administration and Supply at the Military Sea Transport Service in Brooklyn. A graduate of hospital corps school and advanced hospital corps school, Commander Henning was medical administrator in Japan. He resides in Ozone Park with his wife and two sons.

• The Rev. Norman O. Edwards will be honored by the Glendale community at a dinner, May 18, at the Victorian House, 6710 Myrtle Ave., Glendale, Queens. Proceeds of the event will go toward the hospital's building fund for its new wing.

• Messages from Vice-President Johnson and Governor Rockefeller have been received, lauding the building program.

Fifth graders in Southold (N.Y.) present gifts to Mrs. Johnson Armitstead, wife of the pastor, to be sent to fifth-graders at South Third Street Church, Brooklyn. Mrs. Ralph Fish, teacher, wrote an accompanying letter in Spanish, and was thanked by Lester Cotto, son of the Rev. A. Cotto Thorner, pastor of South Third St. Church.

Centennial Fund Grows

The $1 Million Centennial Endowment Fund of the Ocean Grove Camp Meeting Association has reached a total of $227,536, reports George C. Miller, chairman. It includes $18,600 in special gifts of $100 each, for which 186 chairs for the auditorium will be memorialized.

Colleagues Honor L. F. Worley

Representatives of 15 faiths in Hartford (Conn.), have signed a letter to First Church commending Dr. Lloyd F. Worley, upon the completion of his 10th year as pastor.

The letter expresses "admiration and respect for a rare integrity and courage which have sustained each of us in our concern for the dignity of man today."

It concludes, "May we all thank you for having as your minister a man whose presence in this community has made a vibrant thing of that finest of American traditions, Freedom."

Dr. Worley is recovering at home from a heart attack.

Green Mountain Peeks

• Miss Fiona MacLean of Northwood, England, who is getting a taste of American college life before she enters Oxford University in October, had this comment when asked for her first impressions of

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Second-class postage has been paid in Nashville, Tenn.

American college life: "The students are friendlier to strangers than would be the case in England, and they are more outspoken in class."

• The Welfare and Service group of the Relifious Life committee has collected on campus more than 800 articles of clothing for distribution abroad by Church World Service.

The group sponsored a faculty show of songs, skits, magic, and monologues, for the Community Chest. On May 25, the group is scheduled to conduct May Day games and contests for the grade-school children of Poultney in conjunction with the Athletic Association.

• The Faith and Life group of the Religious Life committee sponsored a conference on *Christian Life and Social Justice* with Chaplain Ira Wheatley as keynote speaker.

• Victoria Clegg, dean of students, has announced that the Faculty House, a residence for faculty women since 1945, will be renamed Bentley Hall and turned into a small dormitory for senior honor students. Freshmen who have maintained a 2.00 average may apply, and nine or ten girls will be chosen on the basis of maturity, sincerity of academic purpose, and the quality of their campus citizenship. The girls will supervise the dormitory, although Dean Clegg will continue as a resident.

THE BISHOP WRITES

Keep Church and State Separate

The little red school house has been celebrated in fancy, fact, and song as the sparkling symbol and guarantor of our freedoms. Within its walls we were taught the three "R's." Here it was that democracy became a living reality. Today that symbol has become a collector's item replaced by efficient, effective central schools, giants of the countryside.

The size and location of these institutions have been almost incidental to their primary value as continuing instruments pointing along a way of life.

Church schools (parochial schools) have existed side by side with the public school. They have been supported by certain religious groups which used this educational process as an "arm of the church." A clear right existed enabling such practice. The Constitution provides that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof . . ."

The Constitution as interpreted by the Supreme Court, likewise guaranteed that Congress "cannot pass laws which aid one religion, or aid all religions, or prefer one religion to another. No tax in any amount, large or small, can be levied to support any religious activities or institutions, what ever they may be called, or whatever form they may adopt to teach or practice religion." (Justice Black for the majority in the Everson Case.)

Once again concerted attempts are being made by one religious group to claim money from the public treasury for the support of parochial schools whose primary reason for existence is their ancillary and auxiliary relationship to the Church.

History provides one clear lesson: "Separation of Church and State guarantees freedom. Freedom requires separation!" Let us never forget that lesson!

Support your local authorities in providing the best public school education. Become informed as to this "clear and present danger." Make your mind and will known to your legislators in Washington. Remember St. Paul's phrase, and protect "the freedom wherewith Christ has set us free."

Yours in Christian Freedom,

LLOYD C. WICKE

Drew's News

• The College Alumni Association has announced the Alumni Award winners for 1961: Joseph E. Mele, class of 1947, Arts; and Dr. B. Lionel Truscott, 1939, Science. The awards are given alumni who "have most personified the basic ideals of the university, to both its credit and their own."

• Dr. Robert K. Zuck, professor and chairman of the Department of Botany, was elected president of the New Jersey Academy of Science.

• *Science, Religion and Modern Man,* was the theme of a series of lectures presented at the Graduate School by Chancellor William P. Tolley of Syracuse University. It was the first Arlo Ayres Brown Lectureship at the university named after the sixth president.

• Robert T. Hinds of Gloversville (N.Y.), and William R. Hayes of Bronxville (N.Y)., are among six students planning a good-will voyage to 80 Latin American colleges in July.

• Robert Schneider of Summit (N.J.), a senior in the College of Liberal Arts, has been awarded a Woodrow Wilson Fellowship for 1961-62 for his first year of graduate work.

• Robert G. Smith, professor of Political Science in the College of Liberal Arts, has been awarded an Eagleton Grant-in-Aid for research in American Politics from the Eagleton Institute of Practical Politics. The institute is affiliated with Rutgers University and highly regarded.

• Drew has received three new volumes of the *Christian Classics Library* in Chinese, part of a 53-volume series of Christian classics being translated at Drew in co-operation with the Board of Founders of Nanking Theological Seminary and published in Hong Kong.

• Dr. Roy L. Hart, assistant professor of Philosophical Theology, and Dr. Lawrence Edmund Toombs, professor of Old Testament have been awarded grants by the Commission on Faculty Fellowships of the American Association of Theological Schools, to be used during their 1961-62 sabbatical leaves for advanced study.

Scoutmaster H. Goodell watches the Rev. L. R. Oliver give God and Country awards to Everett Barton, David Barton, James White of Williamstown, Mass.

Jas. Livers, Jas. Neviackas, John Anderson, Kenneth Grubbs, at Centerport (N.Y.) God and Country service with Advisor M. Fields and Pastor J. P. Geary.

Scouts receiving God and Country awards from the Rev. Vincent Watson in Forestville (Conn.) were James Dawe, Roger Westman, Arthur Groth, Gary Walters.

New Horizons

An addition to First Church, Williamsport (Mass.) is under construction. It is electrically heated, and will provide classrooms, pastor's study, church office, fellowship hall, kitchen, nursery room.

• Ground has been broken for a new education building in Union (N.J.), estimated to cost $130,000. The first spadeful of earth was turned by the Rev. J. Clark Callender and Mrs. Fannie Datesman, the oldest charter member.

• A new education building is being constructed in Hartsdale (N.Y.) and is expected to be completed by October 15.

• A new church-school building has been dedicated in Mount Kisco (N.Y.), and a $25,000 renovation project is under way at the parsonage.

• Four former ministers joined the Rev. A. Finley Schaef in the consecration of Wesley Hall, the new education wing at Grace Church, St. Albans (N.Y.). They were the Rev. Kenneth Greene, the Rev. Donald Hamblin, the Rev. Marvin Willard, and the Rev. John Bardsley, under whose leadership the work was done.

Centenary Notes

• American Institute of Vocal Pedagogy has recently certified Mrs. Margaret School as a fellow of the National Association of Teachers of Singing.

• Miss Martha Dunbar, chemistry teacher and chairman of the division of natural science and mathematics, has had a new science laboratory dedicated to her at Albany Academy for Girls, where she taught before coming to Centenary.

• Louis Parrish, biology and natural science instructor, is an appointee with a grant-in-aid to the National Science Foundation-Atomic Energy Commission Summer Institute at Syracuse University.

• Dr. William L. Lancey, member of the college board of trustees and pastor of The Methodist Church, Morristown, will deliver the baccalaureate address in Whitney Chapel, Sunday, June 4, at 8:30 p.m. on the topic, *Faith Is for Living.*

The Short Circuit

Members of **First Church,** Englewood (N.J.) raised $1,000 during Lent to help complete a new church and build a parsonage in Quillota, Chile, and to provide an amplifying set for the Zelada Church in Santiago.

The Rev. Charles L. Austin of New Canaan (Conn.), will exchange pulpits for seven weeks this summer with the **Rev. Thomas Russell** of Sutton Park circuit, Sutton Coldfield, England. Mrs. Austin will accompany her husband, and they plan to take a 26-day tour to Paris, Rome, Beirut, Jerusalem, Bethlehem, Tel Aviv, Athens, and Zurich. The exchange program is sponsored by the Methodist World Council.

New York state churches whose official boards or trustees would like copies of "The Religious Corporation Law as It Relates to Methodist Churches" may obtain them from the Rev. C. Wesley Christman, 1040 Main St., Peekskill, N.Y. The cost is $2.50 for 12 or 25 cents for one.

The Heritage Tour of Europe, leaving New York July 7, will have **Dr. Asbury G. E. Stromberg** of Lynbrook (N.Y.) as leader. The **Rev. John T. D. Franzen** of Brooklyn will lead the tour starting September 8.

Two distinguished visitors were in the Easter congregation at John Street Church, New York City—Gov. Terry Sanford and his wife of North Carolina. The governor posed for press photographers with **Chris and Allen Chamberlain,** sons of John Street's minister, **Dr. David Chamberlain.** Dr. Chamberlain was the speaker at the annual meeting of the Historical Society of the Philadelphia Conference at the Bristol (Pa.) Church.

"The Man Behind the Books" is the title of an article about **Dr. Ralph W. Sockman** in the March "Christian Herald." The author is **Dorothy Doty.**

Our apologies to **Trinity Church,** Newark (N.J.) for that mixed-up gremlin again. It was the church school with an attendance of 14 the day of the great blizzard.

Mrs. Harold R. Brennan, president of the New York East Conference WSCS, was elected secretary of spiritual life of the Northeastern Jurisdiction.

Newark Conference Methodists have received a "Bill of Happiness" from **Goodwill Industries of New Jersey.** It totals $28,842 for urgent needs. A fund-raising appeal labeled "Operation Desperation" is being conducted.

The **WSCS of Trinity Church, La-Grangeville** (N.Y.) conducted a foodless food sale. Instead of making a cake to be sold, each member contributed what she would have spent for a cake that someone else didn't make.

A sermon by the **Rev. Wesley A. Kemp** of Washington (N.J.) won third place in a national competition conducted by the Albert Schweitzer Education Foundation. The **Rev. Edward L. Eastman** of E. Norwalk (Conn.) won honorable mention.

Funeral pyre for paid-off building fund note ends uphill climb for Woodbridge (N.J.) Methodists since all but one room of plant was destroyed by fire in 1954. From left: Tyrus Peck, the Rev. T. C. Seamans, Stuart Schoonover, Alfred Tyrrell.

Jewish Sabbath is observed at Inter-Faith family supper at First Church, Pittsfield (Mass.) as Mrs. Harold I. Salzmann lights candles. Others in photo (from left) are: the Rev. James M. Ault, host pastor; Rabbi Salzmann; Mrs. Ault; and Dr. Arthur M. Levy. The dinner was start of Human Relations weekend shared by the groups.

IN MEMORIAM

New York Conference:

The Rev. Thomas S. Donohugh
February 28, 1961